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HISTORY AND REVELATION.

THE CORRESPONDENCE

OF THE

PREDICTIONS OF THE APOCALYPSE

WITH THE

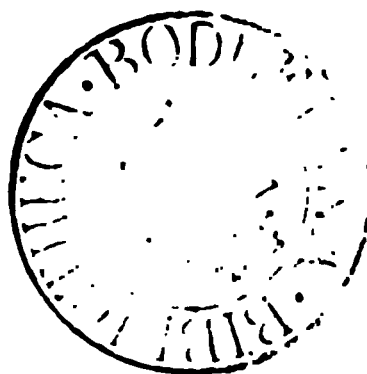
MARKED EVENTS OF THE CHRISTIAN ERA.

FROM GIBBON, MEZERAY, MOSHEIM, D'AUBIGNÉ, AND OTHER EMINENT HISTORIANS.

BY

JAMES H. BRAUND.

VOL. III.



SEELEY, JACKSON AND HALLIDAY. 54, FLEET STREET
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PREFACE TO VOL. III.

THE presentation of another Volume of "*History and Revelation*" calls for but little remark. Its publication without awaiting the compilation of the fourth and last volume—as no objection lies, on the score of incompleteness—has been decided on in consequence of numerous inquiries, When will the series of ecclesiastical figurations promised at the close of Vol. II. be ready? The principle of Apocalyptic and historic parallel progression maintained in the first two volumes has been continued, and the structure therein raised has been tenanted by its religious occupants, whose origin and whose doings have been also set forth. The advantage and the gratification derived by the Author from his long and arduous studies justify him in hoping, perhaps in believing, that the Reader will rise from the perusal of this volume realising, not only, that "Blessed is he that readeth, and they that hear the words of this prophecy," but also that he is a participator in the promised blessing. Placed by the combined prophetic and historic forces on a mighty eminence, he will hear with serenity the confused hum of religious voices beneath him, and congratulate himself on his freedom from having to join in the clamour, or to decide between the merits of the systems or opinions contended for.

In the result of long years of patient, careful, and earnest labour, the Reader, though he may not always go with the Author, has evidences of Apocalyptic and historic correspondence that will, at least, be found neither uninteresting nor uninstrusive.

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HISTORY AND REVELATION.

LECTURE XV.

THE SEVENTH TRUMPET.

First Part.

Rev. xi. 15—19. A.D. 1—96.

ON commencing our second series of lectures, it may be remarked, that in the former series the principal events of the first seventeen centuries embraced by the Christian era were found to correspond with “the things which must shortly come to pass” foreshown by “the Revelation of Jesus Christ” down to the end of the sixth trumpet; and that the chronological order hitherto preserved and held to be a fundamental principle of historical interpretation, together with the sixth angel’s announcement “Behold the third woe cometh quickly,” apparently refer the events proclaimed by the seventh angel to the eighteenth century.

We therefore resume our investigation under the expectation that the figurations following the sounding of the seventh trumpet will be at once progressive, an expectation the more observable, as ecclesiastical figurations carrying us back to A.D. 33, have been previously noticed as to meet us on arriving at the point of the prophecy now reached. At p. 67, vol. i., we find the illustrations of the fifth seal supplemented by the following remarks:—“It is to be observed that this Apocalyptic notice of the Christian church carries on the secular history of the Roman world only, and in that sense forms no part of Apocalyptic ecclesiastical figurations. This persecution [*era of martyrs*] is prefigured under different symbols in the Apocalyptic ecclesiastical history, which commences at the twelfth chapter, and continuously embraces a period from A.D. 33 to the latter part of the seventeenth century, to which epoch the secular history is carried

in the eleven preceding chapters, and which is resumed, as we shall see, on the pouring out of the first vial in the sixteenth chapter. As now, other instances will occur in both histories, of secular and ecclesiastical subjects intermingling, and illustrating the difficulty already mentioned, as requiring the agencies of heaven as well as earth, for their intelligible prefiguration. Historians generally, sensible of the difficulty, have pursued a similar course. Gibbon, in his first fourteen chapters, carries his secular history to the year 324, and in his fifteenth and sixteenth chapters reviews the ecclesiastical subjects of the same period. The first clause of his review is worthy of notice, not only as strongly confirmatory of the Apocalyptic secular history being of the Roman earth, but as adding weight to previous remarks respecting the nature of his testimony. It is this—‘A candid but rational inquiry into the progress and establishment of Christianity may be considered as a very essential part of the history of the Roman empire.’ After relating the result of the inquiry, including the notice of the persecution we have been considering, he again resumes his secular history, and proceeds by bestowing attention to both subjects, as they alternately or together demand it. Bearing in mind then, that the special Apocalyptic ecclesiastical figurations commence at the twelfth chapter, and that all previous notices of the Christian church are more especially to elucidate the progress of secular events, we may now proceed to see if, on the opening of the sixth seal, our expectations of judgment and vengeance falling on the Christians’ persecutors are realised—first observing, that these two series of figurations have suggested the proposed division of these lectures into two series corresponding therewith.”

We also find the following remarks in “the conclusion” of the first series—p. 525, vol. ii. ;—“It has been mentioned that the last announcement of the prophecy, ‘And, behold the third woe cometh quickly,’ prepares us for the imminency of the sounding of the seventh trumpet, and, at the same time, for the commencement, shortly after the year 1685, of the events corresponding with those proclaimed by its voice. As, however, after the seventh trumpet sounds,

the onward progress of events is interrupted to introduce, retrospectively, the ecclesiastical series of figurations referred to at p. 68, vol. i.; and as those figurations, as there stated, belong to our second series of lectures, it is not now proposed to enter upon the consideration of the seventh trumpet's announcements, but to close our first series with those of the sixth. We shall have, therefore, to bear in mind when commencing our second series with the sounding of the seventh trumpet, that the terms of the sixth have imposed a chronological limit to the resumption of progressive events; and have also raised the expectation of an interesting subject of inquiry being then presented for our consideration, as remarked at p. 7, and as implied by the terms, 'But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.' "

Our situation on the sounding of the seventh trumpet, therefore, is—that whilst the verification of the foregoing assertions necessitates that the opening figurations shall be illustrated in the first century of the Christian era, the preservation of chronological progression and the declaration of the mighty angel of the sixth trumpet apparently refer their illustration to the eighteenth century, the authority of the latter being such as to preclude the former unless the figurations themselves are conveyed in the clearest terms showing them to be retrospective.

It may be mentioned, however, that such a retrospect is not without Apocalyptic precedent. On the opening of the seventh seal, it will be remembered, the interesting figurations of the degradation of Arianism were found to be retrospective. It may be also urged in favour of such retrospect, that neither the establishment, nor a continuous history, of the kingdom of Jesus Christ, have been as yet Apocalyptically revealed in the visions of "the things which must shortly come to pass," so that, after having prefigured the history of the Roman empire, a retrospect to prefigure the rise and subsequent history of Christianity would not only be endorsed by the practice of profane historians, as shown above, but would also *be admissible as natural, acceptable as*

supplying the most important and interesting information, and welcome as meeting an apparently imperative demand from a series of figurations entitled "The Revelation of Jesus Christ."

It will be seen, too, that the declaration, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets," points, with not a little force, to an introduction, on the sounding of the seventh trumpet, of not only a new series of figurations, but also of the revelation of the kingdom of Jesus Christ remarked above as not having been yet afforded.

With our minds prepared, therefore, not to reject the principle of so important a retrospect, but rather to acknowledge its necessity, and, at the same time, in the face of "Behold the third woe cometh quickly," and the chronological progression before referred to, disinclined to admit an interpretation based on such retrospect on an authority short of the clearest Apocalyptic indications, we may pass to the Evangelist's record of the announcements and figurations consequent on the sounding of the seventh trumpet, and examine them, as in the case of the seventh seal, in such consecutive parts as the terms of the prophecy may suggest as being sufficiently distinctive to invite or demand a separate illustration. The first part suggested is thus recorded:—

Rev. xi. 15-19.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name,

small and great ; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

The first terms here presented for our consideration are—“And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ ; and he shall reign for ever and ever.” These voices, not being uttered in the sanctuary, should be found to have had their echo on the earth, and to have been proclaimed *amidst*, not *by*, the ruling powers, as shown by “the voices” being *in* heaven, not proceeding *from* heaven. In the absence of any direct notification of the time, or the locality in which the proclamation would be heard, we must pass on, not only with the question still undecided as to whether the opening figurations of the seventh trumpet refer to the first or to the eighteenth centuries, but also with the utmost circumspection imposed, inasmuch as, whilst “the voices” incline us at once to adopt the earlier epoch in which Christianity was first introduced, an historic illustration of the exaltation of the Lord’s kingdom is not wholly precluded by the circumstances of the later period.

The next terms are, “And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth.”

The scene of this representation is shown by the presence of “the four and twenty elders which sat before God,” to have been in the sanctuary whereby the majestic utterances of those elders become a commentary, invested with the

authority of the great Jehovah, on the power and destiny of the kingdom proclaimed by the preceding voices—ever, in conjunction with the elders themselves, an unseen characterising presidency during the subsequent delineations of its fortunes. As such, though inviting remark from time to time, these utterances, of themselves, do not necessarily impose an immediate, or any direct historic illustration. We must not fail to see, however, amongst others of a most interesting nature, shortly forthcoming, the indication of the commencing epoch of the seventh trumpet's figurations, which is afforded in a manner so simple, comprehensive, and definite, as not only to relieve us from our previous uncertainty on this point, but also to demand our most reverent admiration.

The Evangelist, it will be observed, introduces "the four and twenty elders" as symbolic beings not now seen by him for the first time ("And *the* four and twenty elders which sat before God,") so that we are at once referred to the heavenly company, previously presented to us, assembled around the throne of God to behold the continuous prefigurations consequent on the opening of the seals of the book by the Lamb. As this assemblage, in addition to the symbolic presence of the great Jehovah, and of the Lamb, consisted of four and twenty elders, *four beasts*, or more properly four living creatures, and many angels, the mention of the presence of *the four and twenty elders only* on this occasion is an Apocalyptic peculiarity of sufficient importance, not only to require investigation, but also to justify a repetition of the former vision, notwithstanding that it has, together with such interpreting remarks as were then deemed necessary, been already given in vol. i., p. 14. The vision is thus recorded in chapters iv. and v. :—

"After this I looked, and, behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me ; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit : and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone : and

there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth

into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

To enable us to benefit by any new light which the examination of the Apocalyptic peculiarity under notice may reveal, the interpreting remarks made on this vision may be also repeated. Extracting from vol. i. pp. 16 to 19, we have:—

"A glorious vision—full of instruction—an epitome of gospel truth, not announced verbally, as heretofore, but by visible representation. In the one who sat upon the throne may be at once recognised the great Jehovah, the God of heaven and earth, by the glory attending His presence; by the rainbow, the memorial of God's covenant of grace, round about the throne; by the lightnings, thunderings, and voices proceeding from the throne; and by similar representations of His presence recorded by Isaiah and Ezekiel.

"In the Lamb as it had been slain, is seen the symbolic manifestation of the crucified Saviour, not now

represented in His priestly character, as in the former vision, but in His sacrificial, atoning, and mediatorial characters; the Lamb symbolizing His sacrificial; the seven horns His atoning, the blood of the sin-offering of the Jewish people sprinkled on the horns of the altar being accepted as an atonement; and the seven eyes, declared to be the seven spirits of God sent forth into all the earth, symbolizing His mediatorial character between God and man; and in which combined characters, He is seen to gather His church from the earth and to present it perfect before God, as denoted by the seven lamps of fire burning before the throne: for whereas in the former vision the church on earth is symbolized by seven candlesticks or lamp sconces only, with Christ in their midst overseeing them as their High Priest, the church is now represented in heaven before the throne of God, not by seven lamp sconces, but by seven lamps, with the seven spirits of God, previously sent forth, observe, into the earth from the Lamb, *in* them and illuminating them—so that we have here strikingly denoted, precisely in the spirit of bible testimony, not only God as the first great cause and Judge of all, but also the fulfilment of the promised efficacy of the Holy Spirit to restore fallen man to God's favour and presence, and the glorious result of that power to the church to be due to Christ as its Priest, Sacrifice, Atonement, and Mediator.

“ In the four and twenty elders may be at once recognised, by their white raiment and golden crowns, the royal priesthood of 1 Peter ii. 9, ‘ Ye are a chosen generation, a royal priesthood;’ and in the four living creatures, the illustration of Christ's declaration Luke xx. 35, 36, ‘ They which shall be counted worthy to obtain that world and the resurrection from the dead, are equal unto the angels,’ for, as in the somewhat similar vision of Ezekiel, the four living creatures similarly represented therein, are stated, Ezek. x. 20, to have been known by him to be cherubim, and as the bible notices of cherubim denote their agencies to be angelic, as in the case of the cherubim guarding against Adam's return to Paradise after his expulsion, and again in the figurings of the sanctuary, their bending over the mercy seat, whereby man had again access to the source of life, so we may con-

clude that the living creatures here represented, symbolized the saints in their resurrection state, full of the Holy Spirit as denoted by the eyes within, and before, and behind, already explained to be the symbol of that Spirit, and exercising, in addition to the regal and sacerdotal functions exercised by their brethren the four and twenty elders, those of angelic also, as being similarly near, and, as denoted by their wings, similarly supporting to God's throne in His new dispensation as the cherubim in the old, and similarly taking part in carrying out God's providential government in the world; thus also illustrating not only Paul's declaration to the Hebrews, ii. 5, "For unto the angels hath he not put into subjection the world to come whereof we speak," inferring that the functions then exercised by angels would afterwards be exercised by the saints, but other scriptures to the like effect.

"Thus we may conclude that the symbolic beings and lamps of fire symbolized the collective body of Christ's church in Paradise, the spirits of just men made perfect; and as indicated by the four and twenty elders having each of them vials full of incense, stated to be the prayers of saints, corresponding with the incense-offering of the Jewish priesthood, and one of the elders bidding John not to weep, when disappointed by the prospect of the sealed book remaining closed, and another of the elders showing him the palm-bearing multitude, and on each of the first four seals being opened, each of the living creatures in turn inviting him to "come and see," we may also conclude that they were even then, and are now, actively engaged in the employments denoted by their several characteristics, and thus the fittest agents, as members of the same family, to afford information, when needed, to the Evangelist, especially as the voice of an unseen one is heard from time to time, as if superintending and avoiding the possibility of error in the Evangelist's record, and adding such other information as could be afforded only by the divine mind.

"Another interesting subject for thought here suggests itself as to the angelic influences operating around us in the world; but this, like the former suggestion, not being within

the scope of our inquiry, will be also left for private judgment. That the collective body of the church, though thus represented under different characteristics, was here symbolized, is further shown by their own testimony, their new and united song being, chap. v. 9, ‘For thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests;’ and surrounded as they were by angels, numbering ten thousand times ten thousand, and thousands of thousands, a heavenly company was before the eye of the Evangelist, corresponding so exactly with the magnificent assemblage described by Paul to the Hebrew Christians—and scene too, as we shall see directly—that we cannot more correctly or advantageously sum up our review of the vision than in his very words, Heb. xii. 22—24, ‘But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, to the general assembly of the church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and an innumerable company of angels, and to Jesus the Mediator of the new covenant.’

“Such an exact description, dictated by the Holy Spirit to one Apostle, of a scene to be visibly represented to another forty years after, could not be accidental, and forces us to exclaim, ‘Surely holy men spake as they were moved by the Holy Ghost;’ and if we further connect these heavenly witnesses of the impending revelation with the same Apostle’s declaration—Eph. iii. 9, 10, ‘And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ—to the intent that now unto the *principalities and powers in heavenly places* might be made known *by the Church* the manifold wisdom of God,’ we may equally exclaim, ‘Surely no scripture is of private, or rather, separated interpretation.’”

Having now before us all that has been previously apocalyptically and explanatorily recorded of “the four and twenty elders,” we may proceed to elicit the import of the peculiarity attached to their mention in the instance under notice.

Lying on the surface, and easy of recognition, its exposition has been, doubtless, already anticipated. It will be observed that in the vision just quoted, the four and twenty elders are invariably associated with the four beasts. Thus, "And round about the throne, I saw four and twenty elders"—"And amidst and round about the throne were four beasts"—"And when those beasts give glory, . . . the four and twenty elders fall down". . . "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb"—"And when he had taken the book, the four beasts and four and twenty elders fell down." "And the four beasts said, Amen. And the four and twenty elders fell down." Giving proper regard, therefore, to the inspiring source of the Apocalypse and due effect to verses 18, 19, cap. xxii., "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book," and also justly weighing the force of the further evidence arising from the four and twenty elders, when subsequently mentioned, being in each instance again associated with the four beasts—Thus, xiv. 3, "And before the four beasts and the elders;" and xix. 4, "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne," the conclusion, it will be seen, is enforced that the exceptional omission of the four beasts in the present instance is equivalent to a declaration of their absence at the epoch represented, and refers us, therefore, to a period prior to their appearance around the throne of God, and, consequently, prior to A. D. 96, the specified date of the Apocalyptic visions. From which it follows, that the things now seen and heard by John were representations of events in which he himself had taken part,—a resumé of the past introductory to the future about to be prefigured; that "the voices" preceding the utterances of the four and twenty elders on the sounding of the seventh trumpet are referred to the first century of the Christian era; and that the four and twenty elders represent the saints in

Paradise when the proclamation of the Lord's kingdom was heard on earth, whilst the four living creatures represent the citizens of that kingdom admitted subsequently, but prior to the epoch of the vision in which they are seen amidst, and, together with the four and twenty elders, around the throne of God. In addition, therefore, to the commencing period of the seventh trumpet's figurations being thus interestingly determined, we have a distinctive character given to the four and twenty elders and to the four living creatures which may be embodied with the remarks, just now quoted respecting them, as not an unimportant fruit of our investigation.

The sanctuary representation is followed by "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail," which, as in the case of "the voices" uttered previously to the interruption to afford the testimony of the elders to the character of the new kingdom proclaimed, must be also illustrated *amidst*, not *by*, the rulers of the earth.

With a sufficiently clear Apocalyptic indication now before us to justify our adopting the time of the introduction of the kingdom of Jesus Christ on earth, as that to which the opening representations of the seventh trumpet refer, it will be seen that, in addition to the ordinary records of ecclesiastical history, the inspired writings of the Apostles and Evangelists will have to be consulted for our present illustrations.

Listening to the Apocalyptic voices proclaiming "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever," the historic voices, so familiar to the ear and so dear to the heart of every Christian are heard again, of "the angel of the Lord, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins"—of the angel Gabriel

saying to Mary "Behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever, and of his kingdom, there shall be no end"—of the angel saying to the shepherds "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord"—of the wise men from the east, saying, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him"—of John the Baptist, saying, "Repent ye: for the kingdom of heaven is at hand. And now the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire"—of the "voice from heaven, saying, This is my beloved Son in whom I am well pleased"—of Jesus saying, "Repent for the kingdom of heaven is at hand"—of Jesus "teaching in their synagogues, and preaching the gospel of the kingdom"—of "the two possessed with devils, coming out of the tombs exceeding fierce, crying out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"—of Jesus saying, "But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house"—of "the multitudes who saw it, *glorifying* God, who had given such power unto men"—of Jesus, commanding his twelve disciples, "Go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" of

“all the people amazed, saying, Is not this the Son of David”—of Jesus saying, “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you”—“Behold, a greater than Jonas is here”—“The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father”—“Behold, it is I, be not afraid”—“O thou of little faith, wherefore didst thou doubt”—of those “that were in the ship, saying, Of a truth thou art the Son of God”—of the men of Gennesaret “beseeching him, that they might only touch the hem of his garment”—of “the woman of Canaan crying unto him, saying, Have mercy on me, O Lord, thou Son of David”—of the “multitude, when they saw the dumb to speak, the maimed to be whole, the lame to walk and the blind to see, wondering and glorifying the God of Israel”—of “Simon Peter, saying, Thou art the Christ, the Son of the living God”—of Jesus in answer saying, “Blessed art thou Simon; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven”—of “Jesus charging his disciples that they should tell no man that he was Jesus the Christ,” and showing them “how that he must go unto Jerusalem, and be killed, and be raised again the third day”—of a second “voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased”—of Jesus saying, “Tell the vision to no man, until the Son of Man be risen again from the dead.”—“The Son of Man is come to save that which was lost.”—“Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel”—of, “the two blind men, when they heard that Jesus passed by, crying out, saying, Have mercy on us, O Lord, thou Son of David”—of, “the multitudes that went before, and that followed crying, saying; Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest”—of all the city of Jeru-

saalem saying, "Who is this?" and of the multitude answering, "This is Jesus the prophet of Nazareth of Galilee"—of Jesus saying to the chief priests and elders of the people "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof;" and to his disciples, "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel"—of the unclean spirit, saying, "Let us alone; what have we to do with thee thou Jesus of Nazareth? art thou come to destroy us? I know thee, who thou art, the Holy One of God"—of the people saying, "What thing is this? What new doctrine is this? for with authority commandeth he the unclean spirits, and they do obey him."—"We never saw it in this fashion"—of Jesus "rebuking the wind and saying unto the sea, Peace be still"—of the people saying "What manner of man is this, that even the wind and the sea obey him"—of the woman saying "If I may touch but his clothes, I shall be whole"—of Jesus saying, "Damsel, I say unto thee, Arise;" to the woman of Nain "Weep not" and to her only son, "Young man, I say unto thee, Arise"—of the people glorifying God, saying, "That a great prophet is risen up among us; and, that God had visited his people"—of Jesus saying, "Go thy way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me"—of Jesus saying to his disciples, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God"—"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein"—"The Son of man is not come to destroy men's lives, but to save them"—"No man having put his hand to the plough, and looking back, is fit for the kingdom of God"—"He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me"—of "the seventy returning again with joy, saying, Lord, even

the devils are subject unto us through thy name"—of Jesus answering "I beheld Satan as lightning fall from heaven. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven"—of Jesus saying, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him"—of the woman "lifting her voice and saying, Blessed is the womb that bare thee, and the paps which thou hast sucked"—of the Apostles saying, "Increase our faith"—of Jesus answering the Pharisees, saying, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you"—of "the whole multitude of the disciples rejoicing and praising God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest"—of John saying, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth"—of Nathanael saying "Rabbi, thou art the Son of God; thou art the King of Israel"—of Jesus answering, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man"—of Jesus to Nicodemus, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth

on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God"—of Jesus to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth"—of the woman saying unto him, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things"—of Jesus saying unto her "I that speak unto thee am he"—of Jesus saying to the nobleman, "Go thy way, thy son liveth"—to the impotent man at Bethesda, "Rise, take up thy bed and walk"—at the grave of the dead, "Lazarus, come forth"—to the Jews, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man

may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread which I will give is my flesh, which I will give for the life of the world"—of his disciples murmuring, saying "This is an hard saying, who can hear it?" and of Jesus saying unto them "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life"—of Jesus saying to the twelve, when many of his disciples walked no more with him, "Will ye also go away?"—of Peter answering, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God"—of some in Jerusalem saying, "Is not this he, whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?"—of the people saying, "Of a truth this is the Prophet. Others saying, This is the Christ"—of Jesus saying to the Jews, "Ye are from beneath; I am from above: ye are of this world; I am not of this world." "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things"—of the Jews saying "We have one Father, even God;" and of Jesus answering, "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me." "He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God." "Verily, verily, I say unto you, if a man keep my saying he shall never see death." "I am the good shepherd, and know my sheep, and am known of mine. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand"—of many saying "He hath a devil, and is mad, why hear ye him"—of others replying, "These are not the words of him

that hath a devil. Can a devil open the eyes of the blind?"—of Jesus saying to Martha, "Thy brother shall rise again"—of Martha saying, "I know that he shall rise again at the last day"—of Jesus replying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"—of Martha saying, "Yea, Lord: I believe that thou art the Christ, the Son of God, that should come into the world"—of Jesus saying, "The hour is come, that the Son of man should be glorified. Now is my soul troubled; and what shall I say? Father save me from this hour: but for this cause came I unto this hour. Father, glorify thy name"—of "the announcement from heaven, saying, I have both glorified it, and will glorify it again"—of the people who stood by, and heard it, saying "that it thundered, others, that an angel spake to him"—of Jesus saying "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father;" "In my Father's house are many mansions, I go to prepare a place for you." "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from

hence." "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"—of Pilate saying "Art thou a king then," of Jesus answering, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice"—of Jesus, "having lifted up his eyes to heaven, saying, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life, to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth, I have finished the work which thou gavest me to do"—and lastly, omitting the many other illustrative voices which present themselves for mention, of the great voice of Jesus, uttered on the cross, "IT IS FINISHED"—thus proclaiming to the world, as he had previously announced to his Father, that the purpose of his coming was accomplished, that the kingdom of heaven, the kingdom of grace and truth, was introduced; that "mercy and truth had met together, and righteousness and peace had kissed each other;" and that the Apocalyptic voices, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," had received their illustration on the earth.

With the "great voices," of the King from heaven, of the heavenly and earthly heralds, of the first citizens, and even of the enemies of the new kingdom, still echoing in our ears, we cannot fail also to recognise the prophetic spirit of "the four and twenty elders," who, on hearing the proclamation of "the kingdom of our Lord and of his Christ," immediately break forth, before the throne of God, into the triumphant exultations which, as we have seen, form the theme of the next Apocalyptic record, and the identity of which, with the exultations uttered on earth, will presently be more fully considered.

So plainly have we already heard the majestic utterances

by "the four and twenty elders" triumphantly sounded upon the earth, that we might be almost justified in considering, without further notification, that the veil had been withdrawn from the Holy of Holies, and that the heralds of the kingdom had been permitted to catch, and inspired to re-echo on the earth, the sounds of praise and glory, dominion and power uttered before the throne of God in heaven.

It will be therefore seen how interestingly we are led to, and prepared for, the next Apocalyptic announcement "And the temple of God was opened in heaven," and to see its perfect illustration in the gospel testimony of Matthew, who writes:—"Jesus, when he had cried again with a loud voice ["It is finished"] yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." And if any one should fail to see in the crucified and risen Jesus, an equally perfect illustration of the next terms, "And there was seen in his temple the ark of his testament," Paul's confirmatory testimony in his epistle to the Hebrews (too copious to be quoted), together with the corroboration which will be presently before us, may be referred to as calculated to remove all difficulty.

Still lingering over the glad tidings of the kingdom—in addition to the voices already heard in illustration of "The kingdoms of this world are become the kingdoms of our Lord and of his Christ," and which have led us in so interesting a manner not only to anticipate the announcements "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament," but also prepared us to apply at once their illustrations—we hear other familiar voices adding their chorus of praise, and resounding on the earth the exultations of "the four and twenty elders which sat before the throne of God."

In the now opened temple we hear the elders saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy

great power, and hast reigned. And the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth ;” and on the earth we hear the disciples of Jesus, “lifting up their voice with one accord, saying, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is : Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.” We hear Paul also, after rebuking the Athenians for their superstitions, saying, “And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent : Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” We hear Paul and Barnabas, when the priest of Jupiter brought oxen and garlands and would have done sacrifice with the people, “crying out, and saying, Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you that ye should turn from these vanities, unto the living God, which made heaven, and

earth, and the sea, and all things that are therein : who in times passed suffered all nations to walk in their own ways." We hear Peter, saying " For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries : wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you : who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. For the time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the gospel of God ? " We hear Peter saying " And he [Jesus] commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." We hear, too, the evangelists, under the influence of the Holy Ghost, freely bestowing rewards and honours on the prophets by proclaiming the fulfilment of the things which they had of old declared should come to pass. Matthew writes, " Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us " — " For thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule my people Israel " — " Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not " — " For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight " — " That it might be

fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up"—"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses"—"That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust"—"All these things spake Jesus unto the multitude in parables, That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world"—"And all this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass"—"But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled"—"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me"—"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots"—to which Mark adds, "And with him they crucify two thieves. And the scripture was fulfilled, which saith, And he was numbered with the transgressors;" and John, "Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with him; but when they came to Jesus, and saw

that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced." Luke writes "And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began"—"And there was delivered unto Jesus the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." John also writes, "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him"—"But though he had done so many miracles before them [the Jews], yet they believed not on him: That the saying of Esaias might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him." We hear Jesus, also, giving honour and reward to the prophets, saying, "He that receiveth a prophet in the name of a prophet shall receive a

prophet's reward"—"But what went ye out for to see? A prophet? yea, I say unto you and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John"—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out"—"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause"—"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me"—"O fools," speaking to the two wondering and doubting disciples who went to the village of Emmaus, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." To which, if we add, "Take heed that ye despise not one of these little ones that believe in me; For I say unto you, That in heaven their angels do always behold the face of my Father, which is in heaven. For the Son of man is come to save that which is lost;" and, "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her," together with the spirit pervading the entire gospel testimonies, it will be seen that not only "the prophets," but also "the saints, and them that fear thy name, small

and great " received immortal rewards even on earth at the remarkable time when the kingdom of heaven was proclaimed and established by its heralds and heaven-sent King. But when we hear the voice of that King, saying, " For the Son of man is not come to destroy men's lives, but to save them," whence shall we hear the illustration of "and shouldest destroy them which destroy the earth?" —Even from the mouth of devils! For Luke writes, " And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."—Matthew also writes, " And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Mark writes, " And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters, broken in pieces: Neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man thou unclean spirit." And not only were the devils subject to the Word of the King, but also to that of his subjects, for we read in the Acts, " Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came

out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city"—“There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one”—“Sergius Paulus, a prudent man, called for Barnabas and Saul, and desired to hear the word of God. But Elymas, the sorcerer, withstood them, seeking to turn away the deputy from the faith. Then Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and of all mischief, thou child of the devil, thou enemy of all righteousness [thou that destroyest the earth], wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand”—“And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them,” thus confirming the word which Jesus spake unto the eleven as they sat at meat, after his death, but previous to his ascension, “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; they shall lay hands on the sick, and they shall recover,” and, if we repeat the announcement of Jesus, “Now is the judgment of this world: now shall the prince of this world be cast out,” also sufficiently illustrating “And shouldest destroy them which destroy the earth;” especially as we find, on again referring to the Acts, that the devils were obedient only to Jesus and his disciples. We are there told, in continuation of the above extract, “Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, which did so. And the evil spirit answered and said, Jesus I know, and

Paul I know ; but who are ye ? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men ; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed," over " them which destroy the earth."

The illustrations of the Apocalyptic part under notice, with the exception of the concluding terms, " And there were lightnings, and voices, and thunderings, and an earthquake, and great hail," which will be presently considered, may now be deemed sufficiently full to have demonstrated the continued correspondence of history with revelation, the land of Judæa to be the locality represented, and to have afforded another remarkable testimony to the inspiration of the Apocalypse, for who has failed to recognise in the brief recital before us, a comprehensive, accurate, and exhaustive epitome of New Testament history, and an internal expository force ascending above the inventive limits of uninspired human genius ?

This internal expository force has already pointed out the early part of the first century as the epoch of the Apocalyptic representations following the sounding of the seventh trumpet, and on referring to the historical annals of that period we have found those representations receiving the most remarkable and instructive illustration. If this were all, it would be sufficient to elicit,—None—in answer to the question asked above. But what mind can grasp, or words convey, the full import of its further revelations ? Heaven and earth seem to be joined together, and we know not whether to dwell with the most admiration over the illustrations of the terms, " And the temple of God was opened in heaven ; And there was seen in his temple the ark of his testament," as witnessed on earth in the rent veil and the

rising Jesus, or over those as set before us in the vision introducing the first series of figurations, in which vision we see the same Jesus, symbolically represented by the Lamb as it had been slain, before the throne of God. We see his risen saints, symbolically represented by "the four living creatures," also there, and hear them, together with the, hitherto alone, four and twenty elders, and "angels numbering ten thousand times ten thousand, and thousands of thousands, saying with a loud voice," a chorus in which we may surely join, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever." All mystery is also removed from the dying words of Jesus to the thief on Calvary, "To-day shalt thou be with me in Paradise;" and from those of Stephen to the high priest and council, "Behold I see the heavens opened, and the Son of man standing on the right hand of God." All difficulty is dispelled from reconciling the Apocalyptic terms, which have instructively invited us to see in the absence of the "four beasts" from the august assemblage in heaven when the exultations of "the four and twenty elders" were heard alone before the throne of God, their absence from heaven when the things exulted over came to pass and their presence on the earth proclaiming the kingdom of heaven in the persons of the disciples of Jesus; and again to see in the presence of "the four beasts" before the throne of God when the proclamation of the kingdom and the events attending it were there rehearsed before John as a necessary introduction to the forthcoming figurations, those same disciples risen from the earth and entered into their reward; thus not only confirming the declaration of "the four and twenty elders," "The time is come that thou shouldest give reward to the saints, and them that fear thy name, small and great," but also revealing the certain realisation of the hopes of every true disciple of Jesus, and

encouraging each one, even to the end, to exclaim in gladness of heart, I TOO SHALL SOON BE THERE. Under its influences we see the space between earth and heaven annihilated, and therein the figure and confirmation of the words of Jesus, "Neither pray I for these alone, but on them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me before the foundation of the world." Still it may be asked, what mind can grasp, or words convey, the full import of its revelations? For whilst the disciple of Jesus is thereby insensibly drawn into the most delightful contemplations of the happy future in store for him and already feels one with the august assembly before the throne of God, the internal expository force of the Apocalyptic terms also calls upon those who are not the disciples of Jesus to contemplate the declaration of "the four and twenty elders," "The time is come that thou shouldest destroy them which destroy the earth;" to compare it with the parable, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed these murderers, and burned up their city;"—also with, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth;" and again with, "But those mine

enemies which would not that I should reign over them, bring hither, and slay them before me ;” and then to choose to which they will belong, “the kingdom of this world,” or to “the kingdom of our Lord and of his Christ ;” whether they will have the prince of this world, or the Prince of life from heaven, to reign over them.

Thus is the internal expository force of the Apocalyptic terms under notice seen to raise and elucidate questions of vital importance to the welfare of the human race ; to reveal the marvellous comprehensiveness of the Apocalyptic terms we have been considering, and to enable us further to observe, in conclusion, that the announcement under the sixth trumpet, “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets,” has also received at its hands a solution which supersedes the necessity of further investigation, and which is thus exhaustively expounded by Paul on concluding his epistle to the Romans : “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, *according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets*, according to the commandment of the everlasting God, made known to all nations for the obedience of faith : to God only wise, be glory through Jesus Christ for ever, Amen ;” in his epistle to the Ephesians iii. 3-5, “How that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel”—and to the Colossians, i. 26-27, “Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints : to whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory.”

The only terms now remaining to be considered are “And there were lightnings, and voices, and thunderings,

and an earthquake, and great hail," which, belonging to the Apocalyptic resumé of the past, and following the terms "And there was seen in his temple the ark of his testament," may be considered to represent events occurring between the Lord's ascension A.D. 33 and A.D. 96, from which latter date the things shown to John would be pre-figurations of the future. It will be therefore seen that these terms, as the Acts of the Apostles terminate A.D. 65, carry us beyond the limits of New Testament history.

Interpreting generally, "the lightnings, voices, thunderings, earthquake, and great hail" might be held to denote quick, diffusive and powerful religious manifestations, disputings, uproarious commotions, a revolution, and destructive forces remarkable for number and for universality of effect; but finding in the sacred records, from which our subject has been hitherto illustrated, that Jesus, just before his death, prophetically declared to his disciples events which should speedily follow his resurrection, thereby referring to the same period as the Apocalyptic representation, and as his declarations were distinct, minute, and full, although sometimes expressed in figurative terms, it will be seen that we cannot, with propriety, proceed without ascertaining their relation to our subject, for if not agreeing in character with, or if not embraced by, the Apocalyptic "lightnings, voices, thunderings, earthquake and great hail," we could not, on the one hand, illustrate the latter without contradiction, and, on the other hand, if agreeing, we should be deprived of the confirmatory evidence arising therefrom, and of their aid in more specifically interpreting and more fully illustrating the Apocalyptic text.

The prophetic declarations referred to are recorded, with a few verbal differences only, by the gospel historians, Matthew, Mark, and Luke, and not only foretell future events, as stated above, but also decisively refer their fulfilment to the Apocalyptic period from A.D. 33 to A.D. 96, that is, between the dates of the resurrection of Jesus Christ and of John's seeing the vision in Patmos. And herein we may observe an eloquent confirmation by the silence of John, for as the events are foretold to occur before

his death, and he alone of the gospel historians survived their occurrence, so the enemies of the new kingdom, through all ages, are deprived of the ground, which they might otherwise seize, for objecting to the authority and genuineness of predictions recorded by one who lived and wrote after their fulfilment. Any second or more future fulfilment which the predictions may embrace being beyond the limit of our subject, we may proceed to satisfy our present requirements by eliciting the evidences which refer the foretold events to the Apocalyptic period, and the extent to which the prophetic declarations agree in character with the Apocalyptic “lightnings, voices, thunderings, earthquake and great hail.”

Referring to Matthew's gospel, ch. xxiii., we find that Jesus, at the close of a discourse “to the multitude and to his disciples,” makes the following prophetic declarations respecting the Scribes and Pharisees :—“Wherefore, behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar ;” and as the events here foretold may be readily recognised as being embraced by the Apocalyptic “lightnings, voices, thunderings, and great hail,” and as the next verse, “Verily I say unto you, All these things shall come upon this generation” plainly refers the fulfilment of those events to the Apocalyptic period, so we may note, as a commencement of the more specific interpretation of our subject which we expected to result from the present inquiry :—That, between the years 33 and 96, some of those whom Jesus Christ had deputed to preach and maintain his kingdom on the earth after his resurrection were killed and crucified by the Jews ; that others were scourged in their synagogues and persecuted from city to city ; and that the Jews themselves were visited with calamities of a very remarkable character, even including the destruction of their city, as implied by

the declarations recorded in the next verses, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," and as directly declared in the 24th chapter, wherein we find a series of prophetic declarations, well agreeing in character with the Apocalyptic terms, and extending to the 34th verse, which also refers the fulfilment of the events foreshown to the Apocalyptic period in the following terms:—"Verily I say unto you, This generation shall not pass, till all these things be fulfilled," a declaration which Jesus further confirms by adding, "Heaven and earth shall pass away, but my words shall not pass away." And on returning to verse 1 to learn the nature of the events thus decisively referred to the Apocalyptic period, we have, "And Jesus went out, and departed from the temple : and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down;" so that we may add to our specific interpretations of the Apocalyptic terms, the utter destruction of the Jewish temple. In verse 3, we have "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

These questions, if understood in the sense which the words imply, show that the disciples had connected the sore calamities just foretold to befall the Jews, including the destruction of their city and its magnificent temple, with the end of the world. And had they so connected them, no occasion for surprise would be furnished, for whilst gazing on the stupendous stones used in the structure of the temple, some, of white marble, measuring seventy feet in length, eight feet in height, and ten feet in breadth, they

could scarcely have imagined such an utter destruction as the prophecy declares "There shall not be left here one stone standing upon another," under other circumstances than the dissolution of the world. But the Greek text here translated "the end of the world" can only be held to have that signification when "the world" is implied or necessitated by the context, its literal meaning being a maturity or completion of any long period of time, such as of life or of an age or ages. In the present instance, as "the world" is no way implied by the context, its introduction in the translation is calculated to mislead. This will further appear by referring to Paul's epistle to the Hebrews, ix. 26, "For then must he often have suffered since the foundation of *the world*: but *now* once in *the end of the world* hath he appeared to put away sin by the sacrifice of himself;" wherein we have "the world" occurring twice, and "the end of the world" demonstrating either an imperfect rendering, or an affirmation by Paul which the present existence of the world contradicts. On turning to the original we find that "the end of the world" is a translation of the same Greek phrase as in the above instance and is therefore open to the same objection, which is further supported by "the world," of which the foundation is spoken of, being expressed by a different word. Whilst, therefore, the literal meaning in both cases is the completion of an age, and the adopted rendering in the first instance is opposed by the sense of the context, and in the latter instance is contradicted by fact, the conclusion is enforced that both passages refer to the age which the fulfilment of the foretold events would complete; when, without city or temple the Jewish house would be desolate; and when the illustration of the Apocalyptic terms "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" would be remarkably manifested by the special sovereignty of the Great Jehovah over the Jewish nation being withdrawn, and the general sovereignty of the world being committed to its Heaven-sent King, as declared by the prophet Isaiah, ix. 6-7. "For unto us a child is born, unto us a Son is given: and the

government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." The other instances in which "the end of the world" occurs in the sacred records are translations of the same Greek words, and their accuracy, therefore, open to be similarly judged by their context.

It will be seen from the foregoing that we may without hesitation conclude the sense of the questions of the disciples to have been, When shall these things be? At what time wilt thou visit Jerusalem and the temple with the destruction, and the nation with the judgments which thou hast declared to us? And what will be the sign thereof? Mark, indeed, records them in this sense only—xiii. 4, "Tell us, when shall these things be, and what shall be the sign when all these things shall be fulfilled." So Luke, xxi. 7, "And they asked him saying, Master, when shall these things be? and what sign will there be when these things shall come to pass?" In this sense also Jesus replies, as we find recorded by Matthew in continuation :—"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" [or, as it is in the parallel passage in Luke's gospel, xxi. 20, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh"] "Then let them which be in Judæa flee into the mountains: let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." [Luke adds here xxi. 22, "For these be the days of vengeance, that all things which are written may be fulfilled"] And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." [The time referred to here could not possibly be "the end of the world."] "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcase [the Jewish nation] is, there will the eagles [the Roman armies—eagles were their ensigns—] be gathered together."

Thus were the disciples instructed as to the signs which should precede the desolation of the Jewish house. The events will be readily recognised as being embraced by the Apocalyptic "lightnings, voices, thunderings, and great hail," and being plainly declared, may be added without

further comment to the special interpretations which our inquiry has already attached to the Apocalyptic figures. The signs of the desolation having been announced, the character of the desolation itself next follows, and is thus described in terms embraced by the Apocalyptic earthquake:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The extinction or darkening of the firmamental luminaries being the ordinary metaphors adopted by the ancient prophets to denote the fall of ruling powers, of principalities, or of kingdoms, the disciples might readily recognise the intention of their Master to foretell on this occasion the consummation of the judgments denounced against the Jewish nation, and the utter subversion of the Jewish polity both in church and state; and as the prophetic language of scripture also proclaims the establishment of kingdoms and any signal interposition of divine providence by the sound of trumpets and by the great Jehovah himself coming in the clouds of heaven, so were the disciples instructed to understand by the succeeding figures, that the Jewish desolation would be accompanied by such a remarkable manifestation of their Master's kingdom that the weeping and wailing of the Jewish tribes would be aggravated not only by their plainly recognising the power and glory of him whom they had crucified, but also by their realising the certainty of their rejection from his kingdom as they beheld his heralds sent forth in great numbers to proclaim its establishment to the Gentiles, and to gather his subjects together in one spirit of allegiance to himself throughout the world. And for the same reasons we may readily adopt these interpretations, but we must not, nevertheless, omit

to observe the Apocalyptic confirmation disclosed by the result of a previous investigation. It will be remembered that the prefigurations following the opening of the sixth seal are described in very much the same terms as those under notice, and, when before us, were found to be historically illustrated by the subversion of Paganism by Christianity; and as the language of this prophecy was referred to in support of the interpretations then affixed to the language of the sixth seal, so we may now refer to the latter and see an interesting confirmation in the analogy of interpretation as well as of terms, which exalts Christianity, in the one case, on the ruins of Judaism, and in the other case, on the ruins of Paganism.

Neither must we omit to observe the comment on our subject thus recorded by Matthew, xii. 38—42:—"Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But Jesus answered and said unto them, An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth;" from which we may gather, that whilst Jesus, as we have seen, fully instructed his disciples as to the signs which should precede the Jewish desolation, and which should warn them to flee from Jerusalem in the greatest haste, so the resurrection of Jesus from the dead would be the only sign given to the Jews, and that those who were not thereby warned to flee with the disciples would reap the fruits of their unbelief amidst "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be."

Whilst, therefore, we may see in the foretold experience of the Jews, a fulfilment also of the words of Jesus to the multitude, Luke xiii. 25—29, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye

begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God;" and whilst we may also see, in the display of the Lord's power and his sending forth his gospel heralds, the commencement of the fulfilment of his word, Matthew xvi. 18, "Upon this rock will I build my church, and the gates of hell shall not prevail against it;"—and finding in Matthew's gospel, xvi. 27, 28, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works," and that these words are followed by, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom;" and that Jesus, speaking of John, says, John xxi. 22, "If I will that he tarry till I come, what is that to thee;" and finding again, on returning to Matthew xxiv., that our text "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," is followed by "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away;" so, and from that which precedes, it will be seen, the conclusions follow:—That the several prophecies agree in character with and are embraced by the Apocalyptic "lightnings, voices, thunders, earthquake, and great hail," and include the same events; That the fulfilment of those events must precede the death of John; that on history being found to be in

accordance with the interpretations enforced, the several prophetic declarations will be found to have received every fulfilment *necessarily* demanded by the terms in which they are conveyed and the contexts by which they are qualified; That the words of Jesus, Matthew xi. 13, "For all the law and the prophets prophesied until John," are invested with an instructive as well as an interesting signification by the concentration of fulfilment of so many important prophecies (others will readily recur to the Bible student) in the period ever memorable as terminating the Jewish dispensation; That those who are looking for a second personal coming of the Lord are called upon seriously to examine the basis of their expectation; That much force is added to the relative evidences set forth in vol. i., p. 9, resulting in the remarks, "All afforded ample grounds for just expectations of a revelation from Heaven; and also suggest an interesting subject for serious thought and inquiry as to the extent to which those expectations were fulfilled by the revelation now under consideration;" That those persons are especially admonished of their responsibility who ignore the prescience of God and the glory of the Lord's kingdom of grace and truth, by teaching that the Jews, not having accepted Jesus as their King, compelled a change in the purposes of the divine mind, the consequence being, that we now live in a parenthetical period not originally contemplated, and that the foretold glorious revelation of Jesus Christ as King, together with a publication of a more glorious gospel are postponed until a change in the will of man permits the pre-determined counsel of the Almighty to be accomplished; and lastly, That we might now at once pass to our historical illustrations, were it not that the sequence of the Apocalyptic figures exhibit "the great hail" as subsequent to "the earthquake," and therefore requiring a more specific solution than that which has been attached to the terms generally during our investigation.

A key to such solution and a further interesting elucidation of our subject are found by referring to Isaiah xxviii. 14—18, where the prophet says, "Wherefore hear the word of the Lord, ye scornful men, that rule this people

which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and *the hail* shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it." In addition, therefore, to the general interpretation—that destructive forces, remarkable for number and for universality of effect, would continue to oppress the Jews after the loss of their city and temple, the prophet instructs us to attach to the "great hail" the more specific interpretation—that the Jews would be utterly trodden down and driven to seek elsewhere the shelter which their own land would no longer afford them; and as Isaiah connects the desolating scourge of hail with laying the foundation stone in Zion on which judgment and righteousness would be set up, so the perfect harmony of the prophecy with our subject will readily be seen, as also the propriety of applying its fulfilment to the Apocalyptic period represented by "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Having now ascertained the character of the events embraced by the Apocalyptic "lightnings, voices, thunderings, earthquake, and great hail," we may proceed to see how far the records of history agree therewith, and confirm the specific interpretations which we have been instructed to affix to those figures. The requirements from history may be thus briefly recapitulated:—That in Judæa and between the years 33 and 96, quick, diffusive and powerful religious manifestations, disputings, and uproarious commotions extensively prevailed; that some of those whom Christ, when

on earth, had deputed to preach and maintain his kingdom after his resurrection were killed and crucified by the Jews, and others scourged in their synagogues and persecuted from city to city; that false Christs and false prophets appeared, and deceived many by showing great signs and wonders; that the disciples of Jesus were hated for his name's sake, and the love of many waxed cold; that the gospel of his kingdom was proclaimed to all nations; that famines, pestilences, and earthquakes occurred in divers places; that Jerusalem was encompassed by Roman armies, and all means of escape were soon cut off from those who neglected immediately to fly from the city; that Jerusalem was destroyed and its temple razed to the ground; that the calamities of the Jews exceeded any that had been suffered since the beginning of the world; that an extraordinary manifestation of the Lord's kingdom was exhibited; that the Jews plainly saw the power and glory of him whom they had crucified; that gospel messengers went forth in great numbers to proclaim Christ's kingdom to the Gentiles; and that the Jews who survived the loss of their city and temple were utterly beaten down and driven to seek in foreign lands the shelter which their own country no longer afforded them.

Notwithstanding that the reply of history to these requirements is already so well known that its reproduction may seem to be superfluous, it will be seen that such reproduction is necessary to a design professing to demonstrate the correspondence of history with revelation, so that we shall proceed to gather our first illustrations from Luke's narrative of the Acts of the Apostles, which, as before stated, continues the sacred records from the resurrection of Jesus Christ to A.D. 65. Beginning with a remarkable manifestation of the power and glory of the new kingdom, the evangelist historian exhibits at once an illustration of the Apocalyptic "lightnings" and the commencement of the divine display figuratively described by "And they shall see the Son of man coming in the clouds of heaven." He writes:—"The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day

in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen : to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. . . . And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongues, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of

Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing that it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this"—recognising the power and glory of him whom they had crucified—"they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said

unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls:” who thereby testified that the wondrous manifestation of the Lord’s power and glory which they beheld was already realising, in addition to those previously mentioned, the prophetic figure, “For as the lightning shineth from the east even unto the west, so shall also the coming of the Son of man be.” And as the people heard Peter say to “a certain man lame from his mother’s womb, In the name of Jesus Christ of Nazareth rise up and walk,” and saw that “immediately his feet and ankle bones received strength, and he leaping up stood, and walked, and entered with them into the temple, walking, and leaping and praising God;” so we need not be surprised that, on witnessing such a further manifestation of the power of the new kingdom, “the people were filled with wonder and amazement at that which had happened;” nor, on Peter’s telling them, amongst other things, “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong,” that, on this occasion also, “many of them which heard the word believed; and the number of the men was about five thousand.” Further on, the evangelist writes, “And by the hands of the apostles were many signs and wonders wrought among the people; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed

with unclean spirits: and they were healed every one;" to which he adds, as the result of this further manifestation of the Lord's power and glory, "And believers were the more added to the Lord, multitudes both of men and women." He then records in quick succession, that at the rebuke of Peter, Ananias and Sapphira fell down dead; that "the angel of the Lord by night opened the prison doors to the Apostles and brought them forth;" that "all that sat in the council saw the face of Stephen as it had been the face of an angel;" that "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed to the things which Philip spake, hearing and seeing the miracles which he did. Now when the Apostles heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, laid their hands on them, and they received the Holy Ghost."—That Philip, instructed by an angel of God and by the Spirit, converted and baptized an Ethiopian eunuch, "and when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more, but he was found at Azotus;" that "as Saul journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called

Straight, and enquire in the house of Judas for one called Saul, of Tarsus : for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel : for I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales : and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed and said ; Is not this he which destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests ? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ ;"—that " as Peter passed through all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole : arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord ;" that, " there was at Joppa a certain disciple, named Tabitha, and it came to pass that she was sick and died. And forasmuch as Lydda was nigh unto Joppa, the disciples sent unto Peter two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa, and many believed in the Lord;”—that “there was a certain man in Cæsarea called Cornelius, a devout man, and one that feared God with all his house, and prayed to God alway. He saw in a vision an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter; he shall tell thee what thou oughtest to do. And when the angel was departed, Cornelius sent three men to Joppa. On the morrow, as they went on their journey, Peter went up upon the housetop to pray. And he became very hungry, and would have eaten: but while they made ready he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted within himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon’s house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek

thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men, and said, Behold, I am he whom ye seek; what is the cause whereof ye are come? And they said, Cornelius, the centurion, a just man and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And on the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself am also a man. And he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing. And said, Cornelius, thy prayer is heard. Send to Joppa, and call hither Simon, whose surname is Peter, who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all :) That word I say ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which

John preached ; How God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : Him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.”—That, “Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison. And, behold the angel of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he said unto him, Cast thy garment about thee and follow me. And he went out, and followed him ; and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord ; and they went out, and passed through one street ; and forthwith the angel departed from him.”—That “there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked. The same heard Paul

speaking : who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men."—That "Paul and Silas" being in prison, "prayed at midnight, and sang praises unto God : and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—That "an angel of God stood by Paul in the night," when the ship in which he was being taken a prisoner to Rome was exceedingly tossed by a tempest, "saying, Fear not, Paul ; thou must be brought before Cæsar : and, lo, God hath given thee all them that sail with thee. And there were in all in the ship two hundred threescore and sixteen souls ;"—that, being cast on the island of Melita, "a viper fastened on the hand of Paul, and he shook off the beast into the fire, and felt no harm ;" That "the father of Publius was healed by Paul of a fever and a bloody flux ; and that others, which had diseases in the island, came, and were healed."

Thus are the Apocalyptic "lightnings" seen to have flashed forth their realities at this remarkable time, revealing the wondrous power of the new kingdom and the glorious majesty of its divine King to "Jews, devout men, out of every nation under heaven, Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia and

Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," and not only illustrating our subject in its general and specific senses, but also demonstrating the difficulty, if not the impossibility, of conceiving a more appropriate figure than "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" to foreshow manifestations which are found to enlarge rather than to restrict its figurative force.

The Apocalyptic "voices and thunderings" must now engage our attention. These, in their general sense, have been held to signify disputings and uproarious commotions, and in their specific sense, the persecutions of the disciples of Jesus and the signs foretold by him which should follow his death and precede the destruction of Jerusalem. The evangelist's record continues to supply the most abundant illustrations, and it is interesting to observe that just as in nature thunder is the consequence of lightning, so those illustrations are set forth as the consequence of the manifestations we have been considering; thereby, not only revealing the perfection of the prophetic figures, but also justifying the inference that the position of "the voices" between "the lightnings and thunderings" is not without a prophetic purpose to attach to them the same sequence of cause and effect. The illustrations, referred to, may be thus briefly stated:—

The King from heaven "is taken up" "where he was before," the lightning flashes, reveals the descent of the Holy Ghost, and, as the inspired historian tells us, there followed "voices and thunderings"—some saying, "What meaneth this?"—others mocking said, "These men are full of new wine"—Peter's sermon—the people, "pricked in their heart," saying, "What shall we do?"—"fear comes upon every soul, and many signs and wonders are done by the apostles." Again the lightning flashes, "a man lame from his mother's womb" is seen "walking and leaping and praising God;" "voices and thunderings" follow—"the people run together in the porch of the temple

greatly wondering"—Peter's exhortation—"The rulers of the Jews imprison Peter and John, threaten them, and "commanding them not to speak at all nor teach in the name of Jesus," release them "for fear of the people, who glorified God for that which was done"—A third flash is seen—"Ananias and Sapphira, having lied to the Holy Ghost, fall down dead at the rebuke of Peter—"thunderings" follow, "And great fear came upon all the church, and upon as many as heard these things—the lightning again flashes—"many signs and wonders are wrought by the hands of the apostles"—"a multitude out of the cities round about Jerusalem" are seen "bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one";—"voices and thunderings" follow—"The high priest rises up, and all that were with him, and, filled with indignation, lay their hands on the apostles, and put them in the common prison;"—lightning flashes—"the angel of the Lord by night opens the prison doors, brings the apostles forth, and says, Go, stand and speak in the temple to the people all the words of this life;"—"voices and thunderings" follow—"The disciples enter into the temple and teach;" "the high priest and they that were with him call a council together, and all the senate of the children of Israel," send to the prison to have the apostles brought; are told that "they were standing in the temple teaching the people," and "doubting whereunto this would grow" send the captain and the officers to take them, who "bring them without violence, for they feared the people lest they should have been stoned, and set them before the council;" the high priest says to them, "Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Peter and the other apostles answer. Those who sat in the council "are cut to the heart, and take counsel to slay them." At the advice of Gamaliel their lives are spared; after being "beaten and commanded not to speak in the name of Jesus, they are let go; and daily in the temple and in every house they ceased not to teach and preach Jesus Christ."—"Stephen,

full of faith and power, did great wonders among the people; the people are stirred up against him; the elders and the scribes come upon him, bring him to the council, and set up false witnesses against him"—the lightning flashes—"And all that sat in the council, looking steadfastly on him, see his face, as it had been the face of an angel"—"voices and thunderings" follow—Stephen replies to his accusers; those who sat in the council "are cut to the heart, and gnashing on him with their teeth, cast him out of the city, and stone him."—"And Saul was consenting to his death. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore, they that were scattered about went everywhere preaching the word"—Yet another flash—Philip preaches Christ to the people of Samaria; the people give heed to the word, Peter and John lay their hands upon them and they receive the Holy Ghost. Philip converts and baptizes an Ethiopian eunuch, is miraculously caught away by the Spirit of God, and being found at Azotus, "passing through he preached in all the cities, till he came to Cæsarea;"—the thunder rolls—"Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, goes unto the high priest, and desires of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus;"—the lightning flashes—"and suddenly there shined round about him a light from heaven;" Saul falls to the earth and hears a voice saying unto him, Saul, Saul, why persecutest thou me? "The men which journeyed with him stand speechless hearing a voice, but seeing no man. Saul arises from the earth, "was three days without sight, and neither did eat nor drink." Another flash, The Lord speaks to Ananias in a vision; Ananias finds Saul, "and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy

Ghost. And immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose, and was baptized ; and when he had received meat, he was strengthened.” “Voices and thunderings” follow—Saul preaches Christ in the synagogues, that he is the Son of God. All that hear him are amazed. He confounds the Jews who dwelt at Damascus, “proving that this is very Christ.” The Jews take counsel to kill him, and watch the gates day and night ; “then the disciples took him by night, and let him down by the wall in a basket.” He reaches Jerusalem, “and speaks boldly in the name of the Lord Jesus, disputing against the Grecians ; but they went about to slay him.” The lightning again flashes—“Æneas, who had kept his bed eight years, and was sick of the palsy” arises whole, at the voice of Peter—voices follow, “And all that dwelt at Lydda saw him, and turned to the Lord ;” —At Joppa, Tabitha is lying dead ; the lightning flashes, Peter says, “Tabitha, arise,” and “presents her alive.” Voices follow, “And it was known throughout all Joppa, and many believed in the Lord.” Still the lightning flashes —An angel appears to Cornelius and says to him, “Send men to Joppa and call for one Simon, whose surname is Peter ;” Peter sees a vision, goes to Cæsarea, preaches Jesus Christ to Cornelius and those who were assembled with him ; “and whilst he yet spake, the Holy Ghost fell on all them which heard the word ;” —“voices and thunderings” follow —“They of the circumcision which believed are astonished that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God.” “And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in unto men uncircumcised, and didst eat with them.” Peter “rehearses the matter from the beginning ;” and “when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” “Now some of them which were scattered abroad upon the persecution” or thundering, “that arose about Stephen, when they were come to Antioch, spake unto the Grecians, preaching

the Lord Jesus. And the hand of the Lord was with them ; and a great number believed and turned unto the Lord." The thunders peal—"Herod the king stretches forth his hands to vex certain of the church ; kills James, the brother of John, with the sword, and because he saw it pleased the Jews, he proceeds further to take Peter also, puts him in prison, and delivers him to four quaternions of soldiers to keep him. And when Herod would have brought him forth to the people, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison." The lightning flashes—"An angel of the Lord appears to Peter, the chains fall from his hands, the gates of the prison give them egress of their own accord"—"voices and thunderings" follow—for "as soon as it was day, there was no small stir among the soldiers, what was become of Peter ;" the keepers of the prison were put to death ; and "Herod, smitten by an angel of the Lord, is eaten of worms, and gives up the ghost."—"Voices and thunderings" continue to be heard—Paul preaches at Antioch that Jesus is Christ, "and when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached unto them the next sabbath. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you ; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles." The Gentiles are glad, and glorify the word of the Lord. "The Jews stir up the devout and honourable women, and the chief men of the city, raise persecution against Paul and Barnabas, and expel them out of their coasts. ["Ye shall persecute them from city to city."] But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost. And it came to pass in Iconium, that

they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected towards the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted *signs and wonders* to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about; and there they preached the gospel." The lightning flashes—Paul says to "a man impotent in his feet, a cripple from his mother's womb, Stand upright upon thy feet," the man leaps and walks; "voices and thunderings" follow—the people "lift up their voices, saying, The gods are come down to us in the likeness of men." They "called Barnabas, Jupiter, and Paul, Mercurius." "The priest of Jupiter brings oxen and garlands unto the gates and would have done sacrifice unto them." Paul exhorts them "to turn from these vanities unto the living God." Certain Jews come from Antioch and Iconium, persuade the people, "stone Paul, and draw him out of the city, supposing he had been dead. Howbeit as the disciples stood round about him," lightning flashes, "he rose up, and came into the city, and the next day he departed with Barnabas to Derbe." They preach the gospel to that city, and return again to Lystra, Iconium, and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Pisidia, Pamphylia, Perga, and Attalia hear the word. Paul and Barnabas, having returned to Antioch, "rehearse all that God had done with them, and how that he had opened the door of faith unto the Gentiles." Great dissensions and disputations arise touching circumcision; the apostles send their determination to the

churches; a sharp contention springs up between Paul and Barnabas, "and they departed asunder the one from the other." Paul, taking Silas with him, goes through Syria and Cilicia confirming the churches; comes to Derbe and Lystra, passeth through the cities, establishes the churches in the faith, which increased in number daily, preaches throughout Phrygia and Galatia, Mysia, Troas, and Macedonia, converts Lydia, and casts out a spirit of divination from a damsel at Philippi, as she cried "These men are the servants of the most high God, which show unto us the way of salvation." Her masters, seeing that the hope of their gains were gone, catch Paul and Silas, and drawing them into the market place unto the rulers, bring them to the magistrates. "The multitude rise up together against them; the magistrates rend off their clothes, and command them to be beaten. And when they had laid many stripes upon them ["some of them shall ye scourge in your synagogues"] they cast them into the common prison, charging the jailer to keep them safely; who thrust them into the inner prison, and made their feet fast in the stocks."—"At midnight Paul and Silas pray"—lightning flashes,— "suddenly there is a great earthquake, so that the foundations of the prison are shaken; all the doors open, and every one's bands are loosed." "Voices and thunderings" are heard—"When it was day, the magistrates sent the sergeants, saying, Let those men go." The keeper of the prison tells them "to depart, and go in peace." But Paul says, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they cast us out privily? Nay verily, but let them come themselves and fetch us out." The sergeants tell these words unto the magistrates, "who greatly feared when they heard that they were Romans." "And they came and besought them, and brought them out and desired them to depart out of the city"—Passing through Amphipolis and Apollonia, Paul and Silas come to Thessalonica, where was a synagogue of the Jews—Paul preaches Christ. The Jews which believed not, moved with envy, take unto them certain lewd fellows of the baser sort, gather a company, set all the city

on an uproar, and assault the house of Jason, seeking to bring them out to the people. Not finding them, "they draw Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down have come hither also." Paul and Silas go by night to Berea—preach in the synagogue of the Jews—many believe their word, also of Greeks not a few. The Jews of Thessalonica come and stir up the people. Paul flees to Athens—finds the city wholly given to idolatry—disputes in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him—Epicureans and Stoics encounter him, some saying, "What will this babbler say? other some, He seemeth to be a setter forth of strange gods." They bring him unto Areopagus, saying, "Thou bringest strange things to our ears; we would know therefore what these things mean"—Paul preaches—some mock, others say, We will hear thee again of this matter—Paul departs from Athens, and comes to Corinth—reasons in the synagogue every sabbath, and persuades the Jews and the Greeks, testifying that Jesus is Christ. "And when they opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be upon your heads; I am clean: from henceforth I will go unto the Gentiles." The Lord speaks to Paul in a vision, saying, "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set upon thee to hurt thee, for I have much people in this city. And he continued there a year and six months, teaching the word of God among them." "And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law;" but Gallio, finding it to be a question of words and names, "drove them from the judgment seat. Then all the Jews took Sosthenes, the chief ruler of the synagogue and beat him before the judgment seat." Paul takes leave of the brethren, sails thence into Syria, comes to Ephesus, reasons with the Jews in the synagogue, lands at Cæsarea, and goes down to Antioch, and from thence "over

all the country of Galatia and Phrygia in order, strengthening all the disciples." "A certain Jew named Apollos, an eloquent man, and mighty in the scriptures came to Ephesus, and began to speak boldly in the synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." And passing into Achaia "he helped them much which had believed through grace; for he mightily convinced the Jews and that publicly, showing by the Scriptures that Jesus was Christ." Paul returns to Ephesus—finds certain disciples—baptizes them in the name of the Lord Jesus—lays his hands upon them—the lightning flashes—the Holy Ghost comes on them, and they speak with tongues and prophecy. And all the men were about twelve. "Voices and thunderings" are heard—Paul speaks boldly in the synagogue, "disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; and all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." The lightning flashes—"And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them; and the evil spirits went out of them—"voices and thunderings" succeed, "certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, saying, We adjure you by Jesus whom Paul preacheth." The evil spirit answers, "Jesus I know, and Paul I know, but who are ye?" leaps on them and prevails against them, so that they flee naked and wounded. Great fear falls on Jews and Greeks—many believe, confess, and show their deeds—those which used curious arts bring their books to be burned—"so mighty grew the word of God and prevailed." "And the same time there arose no small stir about that way"—Demetrius raises an uproar, "the whole city is filled with confusion," they rush with one accord into the theatre—

“some cry one thing and some another,” the assembly is confused—and “the more part knew not wherefore they were come together”—all with one voice cry out for about two hours, “Great is Diana of the Ephesians.” The town clerk appeases the people and dismisses the assembly. The disciples go to Troas. Paul preaches—a young man falls down from the third loft and is taken up dead—Paul restores him to life—takes leave of the elders and journeys to Jerusalem—arrives—the Jews stir up the people, and lay hands on him, “crying out, Men of Israel, help: This is the man that teacheth all men every where against the people”—all the city is moved—draw him out of the temple, and go about to kill him. “Tidings come unto the chief captain of the band, that all Jerusalem is in an uproar; who immediately takes soldiers and centurions, runs down unto the people, and when they saw the chief captain and the soldiers, they left beating of Paul.” Paul is bound with two chains, and on the chief captain asking what he had done, “some cried one thing, and some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he was come upon the stairs, he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him.” Paul obtains license to speak to the people—a great silence is made—Paul declares his conversion, his call to the apostleship, and his mission to the Gentiles. “And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he might be examined by scourging.” Paul is bound with thongs—demands if it be lawful to scourge a Roman, and uncondemned? The chief captain is afraid, and on the morrow, looses him from his bands, commands the chief priests and all their council to appear, brings Paul down, and sets him before them. Paul begins to speak—the high priest commands them that stood

by to smite him on the mouth—"Paul, perceiving that one part were Sadducees and the other Pharisees, cried out in the council, Men and brethren, I am a Pharisee, of the hope and resurrection of the dead I am called in question"—a great dissension arises—the multitude is divided—there arises a great cry—"the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God." Great dissension succeeds. "The chief captain, fearing lest Paul should have been pulled in pieces of them, commands the soldiers to go down, and to take him by force from among them, and to bring him into the castle." "The night following, the Lord stood by him, and said, Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." More than forty of the Jews "bind themselves under a curse, saying that they would neither eat nor drink till they had killed Paul."—The conspiracy is declared unto the chief captain, who sends him at the third hour of the night to Cæsarea unto Felix the governor under an escort of two hundred soldiers, seventy horsemen, and two hundred spearmen. Paul is delivered to Felix, who "commands him to be kept in Herod's judgment hall, until his accusers were come." "After five days, the high priest descends with the elders, and with a certain orator named Tertullus, who informed the governor against Paul." Paul is called forth—Tertullus accuses him—Paul answers—Felix defers the matter until the chief captain should come down—Paul preaches to Felix and his wife; and as he reasons of righteousness, temperance, and judgment to come, Felix trembles. "But after two years Porcius Festus came into Felix' room, and Felix, willing to show the Jews a pleasure, left Paul bound." Paul is accused by the Jews before Festus—appeals unto Cæsar—is brought before Agrippa—defends himself—Agrippa says to Paul, "Almost thou persuadest me to be a Christian," and unto Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar"—Paul and certain other prisoners are delivered to a centurion to be taken to Rome—Paul foretells a dangerous

voyage, but is not believed—The vessel in which they sailed is exceedingly tossed by a tempest—the lightning flashes—“An angel of God stands by Paul in the night, saying, Fear not, Paul; thou must be brought before Cæsar; and lo, God hath given thee all that sail with thee”—The ship is wrecked—“The soldiers’ counsel is to kill the prisoners, but the centurion willing to save Paul, commanded that they which could swim should cast themselves first into the sea, and get to land, and the rest, some on boards, and some on broken pieces of the ship; and so it came to pass, that they escaped all safe to land.” They are kindly entertained by the barbarians. Paul gathers a bundle of sticks and lays them on the fire—a viper comes out of the heat, and fastens on his hand. “And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.” The lightning flashes—Paul shakes off the beast into the fire, and feels no harm. “Voices” follow, the barbarians look that he should fall down dead suddenly, but seeing no harm come to him, they changed their minds, and said that he was a god. “In the same quarters were possessions of the chief man of the island, whose name was Publius”—his father lay sick of a fever and of a bloody flux—Paul enters in, prays—lays his hands on him—the lightning flashes—he is healed. “When this was done, others also, which had diseases in the island, came, and were healed.” After three months, Paul departs in a ship of Alexandria—arrives at Rome—the prisoners are delivered to the captain of the guard, but Paul is suffered to dwell by himself with a soldier that kept him—Paul calls the chiefs of the Jews together—declares his case unto them—is appointed a day—many come to him in his lodging—he expounds and testifies the kingdom of God—some believe—some believe not—“And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see

and not perceive. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Thus has the sacred historian illustrated the Apocalyptic "voices and thunderings," both in their general and specific senses; and by confirming the inference that the position of "the voices" between "the lightnings and thunderings" is not without a purpose to attach to them the same sequence of cause and effect, he has also revealed the perfection of the prophetic figures. The historic elucidations of this portion of our subject, however, are not exhausted as we shall see further on.

Of the events embraced by the next Apocalyptic figures, "an earthquake and great hail," the evangelist gives no account, neither do we find any circumstances politically pointing to the probability of such a tremendous revolution and catastrophe as those figures have been held to represent. The rulers of the Jews are seen exercising power and persecuting the Lord's disciples, not only without let or hindrance, but even under the encouragement of the Roman Governors; and but thirty-three years remain of the assigned period in which all the remarkable events predicted by the Lord must be found to have taken place. Sudden indeed, even "as the lightning cometh out of the east, and shineth unto the west," must have been the visitation, which in so short a time, could so alter the face of things as to exhibit Jerusalem's greatness buried in her ruins; of her magnificent temple "not one stone standing upon another;" and the surviving Jews driven from their native land. Short, however, as is the time, it is not too short for the Lord's work, for on passing from the inspired records hitherto illustrating our subjects, and taking up Whiston's translation of the work of Josephus, we are met by a circumstantial recital of events, not only remarkably and fully

meeting the prophetic requirements, but also justifying the word of Isaiah on foretelling the setting up of Christ's kingdom, ix. 7, "The zeal of the Lord of Hosts will perform this." And it is worthy of observation that the remarks made in our first series respecting the value of Gibbon's testimony arising from his impartiality, are applicable with even greater force to that of Josephus, who, as a Jewish priest, had also no sympathy with the Christian cause. As a general in the Jewish armies, Josephus had every opportunity of being personally acquainted with the circumstances of the wars in which the armies were engaged; and as an eye-witness before and after he was taken prisoner by the Romans, of a great part of the events which he narrates, his testimony may be readily adopted as sufficiently reliable for us to draw our next illustrations from his graphic and interesting pages. His history was published by the order of Vespasian and Titus, who thus signified their assent to its truth. It was approved, also, by king Agrippa, and many Jews and Romans who took part in the wars and events related; and a further proof of its accuracy may be detected in the silence of the many enemies by whom Josephus was surrounded, who would have been but too glad of an occasion to expose exaggerated statements or any departure from the truth. Bishop Porteus has thus written respecting it:—"This history is spoken of in the highest terms by men of the greatest learning and the soundest judgment, from its first publication to the present time. The fidelity, the veracity, and the probity of Josephus, are universally allowed, and Scaliger in particular declares that, not only in the affairs of the Jews, but even of foreign nations, he deserves more credit than all the Greek and Roman writers put together." It may be also remarked, as another instance of the overruling care of Divine Providence that the fulfilment of exceptionally important prophecies should not be without exceptionally reliable and imposing record, that no account of events occurring so long ago has come down to us so minutely narrated and so clearly authenticated as that of the destruction of Jerusalem by Titus and the circumstances connected with it.

The qualifications and credibility of Josephus as an historian may be regarded, therefore, as not only adding force to the foregoing remark, but also as preparing us to give full effect to such evidences of the correspondence of history with revelation as his pages may be found to supply ; which preparation becomes the more interesting on noting the promise of abundant and accurate illustration of our subject which may be observed in the title of his work—"The Wars of the Jews, or, The History of the destruction of Jerusalem"—as also in the following extracts from its preface :—"Whereas the wars which the Jews made with the Romans hath been the greatest of all those, not only that have been in our times, but, in a manner, of those that ever were heard of ["For then shall be great tribulation, such as was not since the beginning of the world to this time ;"] both of those wherein cities have fought against cities, or nations against nations ["For nation shall rise against nation, and kingdom against kingdom ;"] while some men who were not concerned in the affair themselves, have gotten together vain and contradictory stories by hearsay, and have written them down after a sophistical manner ; and while those that were there present have given false accounts of things, and this either out of a humour of flattery to the Romans, or of hatred to the Jews ; and while their writings contain sometimes accusations, and sometimes encomiums, but nowhere the accurate truth of the facts, I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our own country, and sent to the Upper Barbarians—I Joseph, the son of Matthias, by birth a Hebrew, a priest also, and one who at first fought against the Romans myself, and was forced to be present at what was done afterwards.

"Now at the time when this great concussion of affairs [or earthquake] happened, the affairs of the Romans themselves were in great disorder. Those Jews also, who were for innovations, then arose when the times were disturbed ; they were also in a flourishing condition for strength and riches, insomuch that the affairs of the east were exceedingly

tumultuous ["voices and thunderings,"] while some hoped for gain, and others were afraid of loss in such troubles; for the Jews hoped that all of their nation which were beyond Euphrates would have raised an insurrection together with them. The Gauls also, in the neighbourhood of the Romans, were in motion, and the Celtæ were not quiet; but all was in disorder after the death of Nero. And the opportunity now offered induced many to aim at the royal power: and the soldiery affected change, out of the hopes of getting money. I thought it therefore an absurd thing to see the truth falsified in affairs of such great consequence, and to take no notice of it; but to suffer those Greeks and Romans that were not in the wars to be ignorant of these things, and to read either flatteries or fictions, while the Parthians, and the Babylonians, and the remotest Arabians, and those of our nation beyond Euphrates, with the Adiabeni, by my means, knew accurately both when the war begun, what miseries it brought upon us, and after what manner it ended.

"I will not go to the other extreme, out of opposition to those men who extol the Romans, nor will I determine to raise the actions of my countrymen too high, but I will prosecute the actions of both parties with accuracy. Yet shall I suit my language to the passions I am under, as to the affairs I describe, and must be allowed to indulge some lamentations upon the miseries undergone by my own country; for that it was a seditious temper ["voices and thunderings"] of our own that destroyed it; and that they were the tyrants among the Jews who brought the Roman power upon us, who unwillingly attacked us, and occasioned the burning of our holy temple, Titus Cæsar, who destroyed it, is himself a witness, who, during the entire war, pitied the people who were kept under by the seditious, and did often voluntarily delay the taking of the city, and allowed time to the siege, in order to let the authors have opportunity for repentance. But if any one makes an unjust accusation against us, when we speak so passionately about the tyrants, or the robbers, or sorely bewail the misfortunes of our country, let him indulge our affections herein, though it be contrary to

the rules for writing history; because it had so come to pass, *that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest calamities again.* Accordingly it appears to me, *that the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable as they were, while the authors of them were not foreigners neither* [*“For then shall be great tribulation, such as was not since the beginning of the world to this time.”*]. This makes it impossible for me to contain my lamentations. But, if any one be inflexible in his censures of me, let him attribute the facts themselves to the historical part, and the lamentations to the writer himself only.

“Now as to what concerns that war which happened in my own time, I will go over it very largely, and with all the diligence I am able; but of what preceded mine own age, that I shall run over briefly. I shall relate how Antiochus, who was named Epiphanes, took Jerusalem by force, and held it three years and three months, and was then ejected out of the country by the sons of Asamoneus; after that, how their posterity quarrelled about the government, and brought upon their settlement the Romans and Pompey; how Herod also, the son of Antipater, dissolved their government, and brought Socius upon them; as also how our people made a sedition upon Herod’s death, while Augustus was the Roman emperor, and Quintillius Varus was in that country; and how the war broke out in the twelfth year of Nero, with what happened to Cestius; and what places the Jews assaulted in a hostile manner in the first sallies of the war. As also how they built walls about the neighbouring cities; and how Nero, upon Cestius’s defeat, was in fear of the entire event of the war, and thereupon made Vespasian general in this war; and how this Vespasian, with the elder of his sons [Titus] made an expedition into the country of Judea; what was the number of the Roman army that he made use of; and how many of his auxiliaries were cut off in all Galilee; and how he took some of its cities entirely, and by force, and others of them by treaty, and on terms.

Now, when I come so far, I shall describe the good order of the Romans in war, and the discipline of their legions : the amplitude of both the Galilees, with their nature, and the limits of Judea. And besides this, I shall particularly go over what is peculiar to the country, the lakes and fountains that are in them, and *what miseries happened to every city as they were taken* ; and all this with accuracy, as I saw the things done, or suffered in them ; for I shall not conceal any of the calamities I myself endured, since I shall relate them to such as know the truth of them. After this, how, when the Jews' affairs were become very bad, Nero died ; and Vespasian, when he was going to attack Jerusalem, was called back to take the government upon him ; what signs happened to him relating to his gaining that government, and what mutations of government then happened at Rome, and how he was unwillingly made emperor by his soldiers ; and how, upon his departure to Egypt, to take upon him the government of the empire, the affairs of the Jews became *very tumultuous* ; as also how the tyrants rose up against them, and fell into *dissensions* amongst themselves. Moreover, how Titus marched out of Egypt into Judea the second time ; as also how and where, and how many forces he got together ; and in what state the city was, by means of *the seditious*, at his coming ; what attacks he made, and how many ramparts he cast up ; of the three walls that encompassed the city, and of their measures ; of the strength of the city, and the structure of the temple and holy house ; and besides, the measures of those edifices, and of the altar, and all accurately determined. A description also of certain of their festivals, and seven purifications of days of purity, and the sacred ministrations of the priests, with the garments of the priests, and of the high priests ; and of the nature of the most holy place of the temple ; without concealing anything, or adding anything to the known truth of things.

“ After this I shall relate the barbarity of the tyrants towards the people of their own nation, as well as the indulgence of the Romans in sparing foreigners ; and how often Titus, out of his desire to preserve the city and the

temple, invited *the seditious* to come to terms of accommodation. I shall also distinguish the sufferings of the people, and their calamities; how far they were afflicted by *the sedition*, and how far by *the famine*, and at length were taken. Nor shall I omit to mention the misfortunes of the deserters, nor the punishments inflicted on the captives; as also how the temple was burnt against the consent of Cæsar; and how many sacred things that had been laid up in the temple, were snatched out of the fire; *the destruction also of the entire city, with the signs and wonders that went before it*; and the taking the tyrants captive, and the multitude of those that were made slaves, and into what different misfortunes they were every one distributed. Moreover, what the Romans did to the remains of the wall; and how they demolished the strong-holds that were in the country; and how Titus went over the whole country, and settled its affairs; together with his return into Italy, and his triumph.

“I have comprehended all these things in seven books; and have left no occasion for complaint or accusation to such as have been acquainted with this war; and I have written it down for the sake of those who love truth, but not for those who please themselves with fictitious relations. And I will begin my account of these things with what I call my First Chapter.”

Thus, it will be seen, Josephus promises an account of events abundantly and accurately illustrating our subject; and also confirms in all respects the propriety of the introductory remarks on the nature of his testimony. We may now proceed, therefore, to consult his history, satisfied that no difficulty will attend our investigation excepting that of compressing into a consistent space the copious evidences of prophetic and historic correspondence which his preface has led us to expect to find therein.

In making our extracts from the historian's narrative, we shall select “*the wars of the Jews*” during the Apocalyptic period to illustrate “And ye shall hear of wars and rumours of wars: see that ye be not troubled, for all these things must come to pass, but the end is not yet. For nation

shall rise against nation and kingdom against kingdom"—*the seditions* which arose amongst the Jews, as further illustrating "the voices and thunderings," or, disputings and uproarious commotions; also—*the calamities* suffered by the Jews, to illustrate the same Apocalyptic terms generally, but more specifically, the miseries foretold by the Lord which should befall the Jews shortly after his death; also—"the signs and wonders" related by Josephus, to illustrate "the signs and wonders" foretold by the Lord to precede the destruction of Jerusalem together with its temple, and the dispersion of the Jews on the setting up of his own kingdom, which destruction and dispersion we shall set forth to illustrate the Apocalyptic "earthquake and great hail," embracing the Lord's predictions, "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar;"—"Behold your house is left unto you desolate;"—"There shall not be left here one stone standing upon another, that shall not be thrown down;"—and the other prophecies to the same effect previously enumerated. We shall also select what Josephus says respecting "false prophets," "famines, pestilences and earthquakes," which the Lord declared should likewise precede the overthrow of the Jewish nation.

Passing over Book I., "containing the interval of one hundred and sixty seven years, from Antiochus Epiphanes taking Jerusalem to the death of Herod the Great;" or from B.C. 170 to "the third year before the account called Anno Domini;" and also passing over the first eleven chapters of Book II., as, together with the foregoing, comprising events of too early date for our purpose, we shall begin at chapter twelve, in which, and in the succeeding chapters, Josephus carries his history from A.D. 44 to A.D. 66. In this twelfth chapter, the Apocalyptic period is reached, and the historian, accordingly, at once commences to illustrate our subject by recounting a series of "tumults under Cumanus." He says:—

"Now after the death of Herod [A.D. 44] Claudius set

Agrippa over his uncle's kingdom, while Cumanus took upon him the office of procurator of the rest, which was a Roman province, and therein he succeeded Alexander; under which Cumanus began the troubles, and the Jews' ruin came on; for when the multitude were come together to Jerusalem, to the feast of unleavened bread, and a Roman cohort stood over the cloisters of the temple, (for they always were armed and kept guard at the festivals, to prevent any innovation which the multitude thus gathered together might make,) one of the soldiers conducted himself insultingly towards the people. At this, the whole multitude had indignation, and made a clamour to Cumanus, that he would punish the soldier; while the rasher part of the youth, and such as were naturally the most tumultuous, fell to fighting, and caught up stones, and threw them at the soldiers. Upon which Cumanus was afraid lest all the people should make an assault upon him, and sent to call for more armed men, who, when they came in great numbers into the cloisters, the Jews were in a very great consternation; and being beaten out of the temple, they ran into the city; and the violence with which they crowded to get out was so great, that they trod upon each other, and squeezed one another, till ten thousand of them were killed, insomuch that this feast became the cause of mourning to the whole nation, and every family lamented their own relations.

“Now there followed after this another calamity, which arose from a tumult made by robbers; for at the public road at Bethoron, one Stephen, a servant of Cæsar, carried some furniture, which the robbers fell upon and seized. Upon this Cumanus sent men to go round about to the neighbouring villages, and to bring their inhabitants to him bound, as laying it to their charge that they had not pursued after the thieves and caught them. Now here it was that a certain soldier finding the sacred book of the law, tore it to pieces, and threw it into the fire. Hereupon the Jews were in great disorder, as if their whole country were in a flame, and assembled themselves so many of them by their zeal for their religion, as by an engine; and ran together with united clamour to Cæsarea, to Cumanus, and made supplication

to him that he would not overlook this man, who had offered such an affront to God, and to his law; but punish him for what he had done. Accordingly, he, perceiving that the multitude would not be quiet unless they had a comfortable answer from him, gave orders that the soldier should be brought, and drawn through those that required to have him punished, to execution; which being done, the Jews went their ways.

“After this there happened a fight between the Galileans and the Samaritans; it happened at a village called Geman, which is situate in the great plain of Samaria; where, as a great number of Jews were going up to Jerusalem to the feast, a certain Galilean was slain; and besides, a vast number of people ran together out of Galilee, in order to fight with the Samaritans. But the principal men among them came to Cumanus, and besought that, before the evil became incurable, he would come into Galilee and bring the authors of this murder to punishment; for that there was no other way to make the multitude separate without coming to blows. However, Cumanus postponed their supplications to the other affairs he was then about, and sent the petitioners away without success.

“But when the affair of this murder came to be told at Jerusalem, it put the multitude into disorder, and they left the feast; and without any generals to conduct them, they marched with great violence to Samaria; nor would they be ruled by any of the magistrates that were set over them, but they were managed by one Eleazar, and by Alexander, in these their thievish and seditious attempts. These men fell upon those that were in the neighbourhood of the Acrabatene toparchy, and slew them, without sparing any age, and set the villages on fire.

“But Cumanus took one troop of horsemen out of Cæsarea, and came to the assistance of those that were spoiled; he also seized upon a great number of those who followed Eleazar, and slew more of them. And as for the rest of the multitude of those that went so zealously to fight with the Samaritans, the rulers of the Jews ran out, clothed with sackcloth, and having ashes on their heads, and begged

of them to go their ways, lest by their attempt to revenge themselves upon the Samaritans, they should provoke the Romans to come against Jerusalem; to have compassion upon their country and temple, their children and their wives, and not bring the utmost danger of destruction upon them, in order to avenge themselves upon one Galilean only. The Jews complied with these persuasions of theirs, and dispersed themselves; but still there were a great number who betook themselves to robbing, in hopes of impunity; and *rapines and insurrections of the bolder sort happened over the whole country*. And the men of power among the Samaritans came to Tyre, to Ummidius Quadratus, the president of Syria, and desired that they that had laid waste the country might be punished; the great men also of the Jews, and Jonathan the son of Ananus, the high priest, came thither, and said that the Samaritans were the beginners of the disturbance, on account of that murder they had committed; and that Cumanus had given occasion to what had happened by his unwillingness to punish the original author of that murder.

“But Quadratus put both parties off for that time, and told them, that when he should come to those places, he would make a diligent inquiry after every circumstance. After which he went to Cæsarea, and *crucified* all those whom Cumanus had taken alive; and when from thence he was come to the city Lydda, he heard the affair of the Samaritans, and sent for eighteen of the Jews, whom he had learned to have been concerned in that fight, and beheaded them; but he sent two others of those that were of the greatest power among them, and both Jonathan and Ananias, the high priests, as also Ananus, the son of this Ananias, and certain others that were eminent among the Jews, to Cæsar, as he did in like manner by those of the Samaritans. He also ordered that Cumanus and Celer the tribune should sail to Rome, in order to give an account of what had been done to Cæsar. When he had finished these matters, he went up from Lydda to Jerusalem, and finding the multitude celebrating the feast of unleavened bread without any tumult, he returned to Antioch.

“Now when Cæsar at Rome had heard what Cumanus and the Samaritans had to say, he condemned the Samaritans, and commanded that three of the most powerful men among them should be put to death; he banished Cumanus, and sent Celer bound to Jerusalem, to be delivered over to the Jews to be tormented; that he should be drawn round the city, and then beheaded.”

The historian then tells us, that Cæsar sent Felix to be procurator of Galilee, and Samaria, and Perea, and, having made other alterations in his government, that Claudius himself died, after a reign of thirteen years eight months and twenty days, leaving Nero to be his successor in the empire. He then says in chapter 13:—

“Now as to the many things in which Nero acted like a madman, out of the extravagant degree of the felicity and riches which he enjoyed, and by what means he used his good fortune to the injury of others; and after what manner he slew his brother, and wife, and mother; from whom his barbarity spread itself to others that were most nearly related to him; and how, at last, he was so distracted that he became an actor in the scenes, and upon the theatre,—I omit to say any more about them, because there are writers enough upon those subjects everywhere; but I shall turn myself to those actions of his time in which the Jews were concerned.

“Nero therefore bestowed the kingdom of the lesser Armenia upon Aristobulus, added four cities to Agrippa’s kingdom, and over the rest of Judea he made Felix procurator. This Felix took Eleazar, the arch-robber, and many that were with him, alive, when they had ravaged the country for twenty years together, and sent them to Rome; but as to the number of the robbers whom he caused to be *crucified*, and of whom were caught among them, and those he brought to punishment, *they were a multitude not to be enumerated*.

“When the country was purged of these, there sprang up another sort of robbers in Jerusalem, which were called Sicarii, who slew men in the daytime, and in the midst of the city; this they did chiefly at the festivals, when they

mingled themselves among the multitude, and concealed daggers under their garments, with which they stabbed those that were their enemies; and when any fell down dead, the murderers became a part of those that had indignation against them; by which means they appeared persons of such reputation, that they could by no means be discovered. The first man who was slain by them was Jonathan the high priest, after whose death many were slain every day, while the fear men were in of being so served was more afflicting than the calamity itself; and while everybody expected death every hour, as men do in war, so men were obliged to look before them, and to take notice of their enemies at a great distance; nor, if their friends were coming to them, durst they trust them any longer; but, in the midst of their suspicions and guarding of themselves, they were slain. Such was the celerity of the plotters against them, and so cunning was their contrivance.

“There was also another body of wicked men gotten together, not so impure in their actions, but more wicked in their intentions, who laid waste the happy state of the city no less than did these murderers. These were such men as deceived and deluded the people under pretence of divine inspirations [“many false prophets shall rise, and shall deceive many”], but were for procuring innovations and changes of the government; and these prevailed with the multitude to act like madmen, and went before them into the wilderness [“Wherefore if they shall say unto you, Behold, he is in the desert; go not forth”], as pretending that God would there show them the signal of liberty; but Felix thought this procedure was to be the beginning of a revolt; so he sent some horsemen and footmen, both armed, who destroyed a great number of them.

“But there was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together thirty thousand men that were deluded by him; these he led round about from the wilderness to the Mount which is called the Mount of Olives, and was ready to break into

Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those guards of his who were to break into the city with him; but Felix prevented his attempt, and met him with his Roman soldiers, while all the people assisted him in his attack upon him, insomuch that when it came to a battle, the Egyptian ran away with a few others, while the greatest part of those that were with him were either destroyed or taken alive; but the rest of the multitude were dispersed every one to their own homes, and there concealed themselves.

“Now when these were quieted, it happened, as it does in a diseased body, that another part was subject to an inflammation; for a company of *deceivers* and robbers got together, and persuaded the Jews to revolt, and exhorted them to assert their liberty, inflicting death on those that continued in obedience to the Roman government, and saying, that such as willingly chose slavery ought to be forced from such their desired inclinations; for they parted themselves into different bodies, and lay in wait up and down the country, and plundered the houses of the great men, and slew the men themselves, and set the villages on fire; *and this till all Judea was filled with the effects of their madness.* And thus the flame was every day more and more blown up, till it came to a direct war.

“There was also another disturbance at Cæsarea: those Jews who were mixed with the Syrians that lived there, raising a tumult against them. The Jews pretended that the city was theirs, and said that he who built it was a Jew; meaning king Herod. The Syrians confessed also that its builder was a Jew; but they still said, however, that the city was a Grecian city; for that he who set up statues and temples in it could not design it for Jews. On which account both parties had a contest with one another; and this contest increased so much, that it came at last to arms, and the bolder sort of them marched out to fight; for the elders of the Jews were not able to put a stop to their own people that were disposed to be tumultuous, and the Greeks thought

it a shame to be overcome by the Jews. However, the governors of the city were concerned to keep all quiet, and whenever they caught those that were the most for fighting on either side, they punished them with stripes and bonds. Yet did not the sufferings of those that were caught affright the remainder, or make them desist; but they were still more and more exasperated, and deeper engaged in the sedition. And as Felix came once into the market-place, and commanded the Jews, when they had beaten the Syrians, to go their ways, and threatened them if they would not, and they would not obey him, he sent his soldiers out upon them, and slew a great many of them, upon which it fell out that what they had was plundered. And as the sedition still continued, he chose out the most eminent men on both sides as ambassadors to Nero, to argue about their several privileges."

The historian further tells us in his fourteenth chapter:—"That Festus now succeeded Felix as procurator, and made it his business to correct those that made disturbances in the country. But then Albinus, who succeeded Festus, did not execute his office as the other had done; nor was there any sort of wickedness that could be named but he had a hand in it. At this time it was that the enterprises of the seditious at Jerusalem were very formidable; the principal men among them purchasing leave of Albinus to go on with their seditious practices; while that part of the people who delighted in disturbances joined themselves to such as had fellowship with Albinus; and every one of these wicked wretches were encompassed with his band of robbers, while he himself, like an arch-robber, or a tyrant, made a figure among his company, and abused his authority over those about him, in order to plunder those that lived quietly. The effect of which was this, that those who lost their goods were forced to hold their peace, when they had reason to show great indignation at what they had suffered; but those who had escaped were forced to flatter him that deserved to be punished, out of the fear they were in of suffering equally with the others. Upon the whole, nobody durst speak their minds, for tyranny was generally tolerated;

and at this time were those seeds sown which brought the city to destruction.”

The historian then proceeds to tell us, that Albinus was succeeded by Gessius Florus, whose rule exceeded that of Albinus in tyranny and injustice. That “he omitted no sort of rapine or vexation;” that “he thought it but a petty offence to get money out of single persons; so he spoiled whole cities, and ruined entire bodies of men at once, and did almost publicly proclaim it all the country over, that they had liberty given them to turn robbers, upon this condition, that he might go shares with them in the spoils. Accordingly, this his greediness of gain was the occasion that entire toparchies were brought to desolation; and a great many of the people left their own country and fled into foreign provinces.

“And truly, while Cestius Gallus was president of the province of Syria, nobody durst so much as send an embassy to him against Florus; but when he was come to Jerusalem, upon the approach of the feast of unleavened bread, the people came about him not fewer than three millions: [A.D. 65] these besought him to commiserate the calamities of their nation, and cried out upon Florus as the bane of their country. But as he was present, and stood by Cestius, he laughed at their words. However, Cestius, when he had quieted the multitude, and had assured them that he would take care that Florus should hereafter treat them in a more gentle manner, returned to Antioch; Florus also conducted him as far as Cæsarea, and deluded him, though he had at that very time the purpose of showing his anger at the nation, and procuring a war upon them, by which means alone it was that he supposed he might conceal his enormities; for he expected that, if the peace continued, he should have the Jews for his accusers before Cæsar; but that if he could procure them to make a revolt, he should divert their laying lesser crimes to his charge, by a misery that was so much greater; he therefore did every day augment their calamities, in order to induce them to a rebellion. Now at this time it happened that the Grecians at Cæsarea had been too hard for the Jews, and had obtained of Nero

the government of the city, and had brought the judicial determination; at the same time began the war, in the twelfth year of the reign of Nero, and the seventeenth of the reign of Agrippa."

The historian then relates the circumstances of a sedition at Casarea and also at Jerusalem, the people crying out against the tyranny of Florus. Florus marches an army of horsemen and footmen against Jerusalem, refuses to be appeased by the submissive remonstrances of the high priests, and those of the greatest eminence in the city who stood before his tribunal, "and called aloud to the soldiers to plunder that which was called the Upper Market Place. So the soldiers, taking this exhortation of their commander in a sense agreeable to their desire of gain, did not only plunder the place they were sent to, but forcing themselves into every house, they slew its inhabitants; so the citizens fled along the narrow lanes, and the soldiers slew those that they caught, and no method of plunder was omitted; they also caught many of the quiet people, and brought them before Florus, whom he first chastised with stripes, and then *crucified*. Accordingly, the whole number of those that were destroyed that day, with their wives and children (for they did not spare the infants themselves), was about three thousand six hundred; and what made this calamity the heavier, was this new method of Roman barbarity; for Florus ventured then to do what no one had done before, that is, to have men of the equestrian order whipped, and nailed to the cross before his tribunal; who, although they were by birth Jews, yet were they of Roman dignity notwithstanding."

In chapter 15, the historian tells us, that Bernice the sister of Agrippa having come to Jerusalem, and seeing "the wicked practices of the soldiers" begged of Florus to leave off these slaughters, but he would not comply with her request. He then continues;—"Now on the next day, the multitude, who were in a great agony, ran together to the upper market-place, and made the loudest lamentations for those that had perished; and the greatest part of the cries were such as reflected on Florus; at which the men of power

were affrighted, together with the high priests, and rent their garments, and fell down before each of them, and besought them to leave off, and not to provoke Florus to some incurable procedure, besides what they had already suffered. Accordingly the multitude complied immediately. So Florus was troubled that the disturbances were over, and endeavoured to kindle the flame again, and sent for the high priests, with the other eminent persons, and said the only demonstration that the people would not make any other innovations should be this:—that they must go out to meet and salute the soldiers that were ascending from Cæsarea, whence two cohorts were coming; and while those men were exhorting the multitude so to do, he sent beforehand, and gave directions to the centurions of the cohorts, that they should give notice to those that were under them, not to return the Jews' salutations; and that if they made any reply to his disadvantage, they should make use of their weapons. Now the high priests assembled the multitude in the temple, and desired them to go and meet the Romans, and to salute the cohorts very civilly, before their miserable case should become incurable. Now the seditious part would not comply with these persuasions; but the consideration of those that had been destroyed made them incline to those that were boldest for action.

“Then the high priests, with dust sprinkled in great plenty upon their heads, with bosoms deprived of any covering but what was rent, besought every one of the eminent men by name, and the multitude in common that they would not betray their country to those that were desirous to have it laid waste; and by the persuasions, which they used to the multitude and to the seditious, they restrained some by threatenings, and others by the reverence that was paid them. After this they led them out, and they met the soldiers quietly, and when they were come up with them, they saluted them; but when they made no answer, the seditious exclaimed against Florus, which was the signal given for falling upon them. The soldiers therefore encompassed them presently, and struck them with their clubs, and as they fled away, the horsemen trampled

them down ; so that a great many fell down dead by the strokes of the Romans, and more by their own violence in crushing one another. Now there was a terrible crowding about the gates, and while every body was making haste to get before another, the flight of them all was retarded, and a terrible destruction there was among those that fell down, for they were suffocated, and broken to pieces by the multitude of those that were uppermost ; nor could any of them be distinguished by his relations, in order to the care of his funeral : the soldiers also who beat them, fell upon those whom they overtook, without showing them any mercy, and thrust the multitude through the place called Bezetha, as they forced their way, in order to get in and seize upon the temple, and the tower Antonia. Florus also, being desirous to get those places into his possession, brought such as were with him out of the king's palace, and would have compelled them to get as far as the citadel ; but his attempt failed, for the people immediately turned back upon him, and stopped the violence of his attempt ; and as they stood upon the tops of their houses, they threw their darts at the Romans, who, as they were sorely galled thereby, because those weapons came from above, and they were not able to make a passage through the multitude, which stopped up the narrow passages, they retired to the camp which was at the palace. But for the seditious, they were afraid lest Florus should come again, and get possession of the temple through Antonia ; so they got immediately upon those cloisters of the temple that joined to Antonia, and cut them down. This cooled the avarice of Florus ; for whereas he was eager to obtain the treasures of God in the temple, and on that account was desirous of getting into Antonia, as soon as the cloisters were down he left off his attempt ; he then sent for the high priests and the sanhedrim, and told them that he was indeed himself going out of the city, but that he would leave them as large a garrison as they should desire. Hereupon they promised that they would make no innovations, in case he would leave them one band ; but not that which had fought with the Jews, because the multitude bore ill-will against that band, on account of what they had

suffered from it; so he changed the band as they desired, and with the rest of his forces returned to Cæsarea."

The contents of chapter 16 are, "Cestius sends Neopolitanus the tribune to see in what condition the affairs of the Jews were. Agrippa makes a speech to the people of the Jews, that he may divert them from their intentions of making war with the Romans;" which he thus concludes:—"But certainly no one can imagine that you can enter into a war as by an agreement, or that when the Romans have got you under their power, they will use you with moderation, or will not rather, for an example to other nations, burn your holy city, and utterly destroy your whole nation; for those of you who shall survive the war will not be able to find a place whither to flee, since all men have the Romans for their lords already, or are afraid that they shall have hereafter. Have pity, therefore, if not on your children and wives, yet upon this your metropolis, and its sacred walls; spare the temple and preserve the holy house, with its holy furniture, for yourselves; for if the Romans get you under their power, they will no longer abstain from them, when their former abstinence shall have been so ungratefully requited. I call to witness your sanctuary, and the holy angels of God, and this country common to us all, that I have not kept back anything that is for your preservation; and if you follow that advice which you ought to do, you will have that peace which is common to you and to me; but if you indulge your passions, you will run those hazards which I shall be free from.'

"When Agrippa had spoken thus, both he and his sister wept, and by their tears repressed a great deal of the violence of the people; but still they cried out, that they would not fight against the Romans, but against Florus. To which Agrippa replied, that what they had already done was like such as make war with the Romans; 'for you have not paid the tribute which is due to Cæsar; and you have cut off the cloisters from joining to the tower Antonia. You will therefore prevent any occasion of revolt, if you will but join these together again, and if you will but pay

your tribute; for the citadel does not now belong to Florus, nor are you to pay the tribute money to Florus.' This advice the people hearkened to. And thus did Agrippa then put a stop to that war which was threatened."

Temporarily only, however, for chapter 17 is headed, "How the war of the Jews with the Romans began; and concerning Manahem." Josephus continues:—

"Moreover Agrippa attempted to persuade the multitude to obey Florus, until Cæsar should send some one to succeed him; but they were hereby more provoked, and cast reproaches upon the king, and got him excluded out of the city; nay, some of the seditious had the impudence to throw stones at him. So when the king saw that the violence of those that were for innovations was not to be restrained, and being very angry at the contumelies he had received, he sent their rulers, together with their men of power, to Florus, to Cæsarea, that he might appoint whom he thought fit to collect the tribute in the country, while he retired into his own kingdom.

"And at this time it was that some of those that principally excited the people to go to war, made an assault on a certain fortress called Masada. They took it by treachery, and slew the Romans that were there, and put others of their own party to keep it. At the same time Eleazar, the son of Ananias the high priest, a very bold youth, who was at that time governor of the temple, persuaded those that officiated in the divine service to receive no gift or sacrifice for any foreigner. And this was the true beginning of our war with the Romans: for they rejected the sacrifice of Cæsar on this account: and when many of the high priests and principal men besought them not to omit the sacrifice, which it was customary for them to offer for their princes, they would not be prevailed upon. These relied much upon their multitude, for the most flourishing part of the innovators assisted them; but they had the chief regard to Eleazar, the governor of the temple."

The historian, after relating how the men of power reasoned with the seditious on the imprudence and danger of their course—that, not being listened to, they invite Florus

and Agrippa to send armies to crush the sedition—that Florus, desiring its continuance returns no answer, and Agrippa sends three thousand horsemen—then says:—“ Upon this the men of power, with the high priest, as also the part of the multitude that were desirous of peace, took courage, and seized upon the upper city [Mount Zion] ; for the seditious part had the lower city and the temple in their power : so they made use of stones and slings perpetually against one another, and threw darts continually on both sides ! and sometimes it happened that they made excursions by troops, and fought it out hand to hand, while the seditious were superior in boldness, but the king’s soldiers in skill. These last strove chiefly to gain the temple, and to drive those out of it who profaned it ; as did the seditious, with Eleazar, labour to gain the upper city. Thus were there perpetual slaughters on both sides for seven days’ time ; but neither side would yield up the parts they had seized upon.”

We are then informed, that the seditious, joined by the Sicarii, overpowered the king’s soldiers—drove them out of the upper city by force—set fire to the house of Ananias the high priest, to the palaces of Agrippa and Bernice, and to the place where the archives were repositied—burnt the contracts belonging to their creditors—and then fell upon their enemies, some of whom concealed themselves in vaults, and others, including Ananias the high priest and the ambassadors that had been sent to Agrippa, fled with the king’s soldiers to the upper palace and shut the gates immediately. That, the seditious assaulted the tower of Antonia—slew the garrison—set the citadel on fire—marched to the palace where the king’s soldiers were fled—made an attack upon the walls—many fell under the weapons of the defenders—“ neither did they cease to fight one with another either by night or by day.” That one Manahem, taking some men of note with him, retired to Masada, when he broke open king Herod’s armoury—armed his own people and other robbers—returned to Jerusalem in the state of a king—became the leader of the sedition—continued the siege of the upper palace—granted a capitulation to the king’s soldiers and

their own countrymen—slew many of the Romans who, left alone, deserted their camp and fled to the royal towers—went up to the temple to worship in a pompous manner, adorned with royal garments, having his followers with him in their armour—was violently attacked by Eleazar and his party, who slew all they could catch—the remainder privately escaped to Masada excepting Manahem, who was taken alive, tortured with all sorts of torments, and then slain. The king's soldiers sent to Eleazar desiring security for their lives, on their delivering up their arms, and what else they had with them—Eleazar complied with the petition—the soldiers, suspecting no treachery, laid down their arms according to the articles of capitulation—Eleazar and his men then attacked them violently and slew them all excepting Metilius, their leader, whose life was spared on his promising to become a Jew, and to be circumcised. The historian then says in conclusion of this chapter: “This loss to the Romans was but light, there being no more than a few slain out of an immense army; but still it appeared to be a prelude to the Jews' own destruction, while men made public lamentation when they saw that such occasions were afforded for a war as were incurable; that the city was all over polluted with such abominations, from which it was but reasonable to expect some vengeance” [“For these be the days of vengeance”], “even though they should escape revenge from the Romans; so that the city was filled with sadness, and every one of the moderate men in it were in great disturbance, as likely themselves to undergo punishment for the wickedness of the seditious; for indeed it so happened that this murder was perpetrated on the Sabbath-day, on which day the Jews have a respite from their works on account of divine worship.”

Chapter 18 gives us “The calamities and slaughters that came upon the Jews,” and here the historian says:—“Now the people of Cæsarea had slain the Jews that were among them on the very same day and hour [when the soldiers were slain], *which one would think must have come to pass by the direction of Providence*; insomuch that in one hour's time above twenty thousand Jews were killed, and all Cæsarea

was emptied of its Jewish inhabitants; for Florus caught such as ran away, and sent them in bonds to the galleys. Upon which stroke that the Jews received at Cæsarea, the whole nation was greatly enraged; so they divided themselves into several parties, and laid waste the villages of the Syrians, and their neighbouring cities, Philadelphia, and Sebonitis, and Gerasa, and Pella, and Scythopolis, and after them Gadara, and Hippos; and falling upon Gaulonitis, some cities they destroyed there and some they set on fire, and then they went to Kedasa, belonging to the Tyrians, and to Ptolemais, and to Gaba, and to Cæsarea; nor was either Sebaste [Samaria] or Askelon able to oppose the violence with which they were attacked; and when they had burned these to the ground, they entirely demolished Anthedon and Gaza; many also of the villages that were about every one of those cities were plundered, and an immense slaughter was made of the men who were caught in them.

“ However, the Syrians were even with the Jews in the multitude of the men whom they slew; for they killed those whom they caught in their cities, and that not only out of the hatred they bore them, as formerly, but to prevent the danger under which they were from them; so that the disorders in all Syria were terrible, and every city was divided into two armies encamped one against another, and the preservation of one party was in the destruction of the other; so the daytime was spent in shedding blood, and the night in fear. It was then common to see cities filled with dead bodies, still lying unburied, and those of old men, mixed with infants all dead and scattered about together; women also lay amongst them, without any covering for their nakedness; you might then see the whole province full of inexpressible calamities, while the dread of still more barbarous practices which were threatened, was everywhere greater than what had been already perpetrated.”

The historian then relates the circumstances under which above thirteen thousand of the Jews were treacherously slain at Scythopolis, and plundered of all that they had; and proceeds further to say:—“ Besides this murder at Scythopolis, the other cities rose up against the Jews that were among

them: those of Askelon slew two thousand five hundred, and those of Ptolemais two thousand, and put not a few into bonds; those of Tyre also put a great number to death, but kept a greater number in prison; moreover, those of Hippos and those of Gadara did the like, while they put to death the boldest of the Jews, but kept those of whom they were the most afraid in custody; as did the rest of the cities of Syria.

“There was also a plot laid against the Jews in Agrippa’s kingdom. But for Alexandria, the sedition of the people of the place against the Jews was perpetual. At this time especially, when there were tumults in other places also, the disorders among them were put into a greater flame. Now when Alexander, the governor of the city perceived that those that were for innovations would not be pacified till some great calamity should overtake them, he sent out upon them those two Roman legions that were in the city, and together with them five thousand other soldiers, who, by chance, were come together out of Lybia, to the ruin of the Jews. They were also permitted not only to kill them, but to plunder them of what they had, and set fire to their houses. These soldiers rushed violently into that part of the city which was called Delta, where the Jewish people lived together, and did as they were bidden, though not without bloodshed on their own side also; for the Jews got together, and set those that were the best armed among them in the front, and made resistance for a great while; but when they once gave back, they were destroyed unmercifully; and this their destruction was complete, some being caught in the open field, and others forced into their houses, which houses were first plundered of what was in them, and then set on fire by the Romans; wherein no mercy was shown to the infants, and no regard had to the aged; but they went on in the slaughter of persons of every age, till all the place was overflowed with blood, and fifty thousand of them lay dead upon heaps; nor had the remainder been preserved, had they not betaken themselves to supplication. So Alexander commiserated their condition, and gave orders to the Romans to retire; accordingly, these, being accustomed

to obey orders, left off killing at the first intimation ; but the populace of Alexandria bare so very great hatred to the Jews, that it was difficult to recall them ; and it was a hard thing to make them leave their dead bodies. And this was the miserable calamity which at this time befell the Jews at Alexandria.”

Josephus then informs us, that hereupon Cestius, seeing the Jews were everywhere up in arms, collected a large body of Roman troops and also of auxiliaries—marched hastily to Zebulon, a strong city of Galilee—plundered and set fire to that city—overran all the country—set fire to the villages that were round about—returned to Ptolemais—marched to Cæsarea—sent part of his army to Joppa, which took that city and slew its inhabitants, with their families, to the number of eight thousand four hundred—sent another party to the toparchy of Narbatene, that adjoined to Cæsarea, which destroyed the country, slew a great multitude of the people, plundered what they had, and burnt their villages—and also sent Gallus with an army into Galilee to subdue that country, who, having set down all appearances of innovation, returned with his army to Cæsarea.

The historian then says in chapter 19 :—“Now Cestius removed with his whole army to Antipatris ; but when he had marched from thence to Lydda, he found the city empty of its men, for the whole multitude were gone up to Jerusalem to the feast of tabernacles ; yet did he destroy fifty of those that showed themselves, and burnt the city, and so marched forwards ; and ascending by Bethoron, he pitched his camp at a certain place called Gabao, fifty furlongs distant from Jerusalem.

“But as for the Jews, when they saw the war approaching to their metropolis, they left the feast, and betook themselves to their arms ; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day ; but that rage which made them forget the religious observation of the Sabbath, made them too hard for their enemies in the fight : with such violence, therefore, did they fall upon the Romans, as to

break into their ranks, and to march through the midst of them, making a great slaughter as they went; insomuch that unless the horsemen, and such part of the footmen as were not yet tired in the action, had wheeled round and succoured that part of the army which was not yet broken, Cestius, with his whole army would have been in danger: however, five hundred and fifteen of the Romans were slain, whilst the Jews lost only twenty-two. When the front of the Jewish army had been cut off, the Jews retired into the city; but still Simon, the son of Giora, fell upon the backs of the Romans as they were ascending Bethoron, and put the hindmost of the army into disorder, and carried off many of the beasts that carried the weapons of war, and led them into the city; but as Cestius tarried there three days, the Jews seized upon the elevated parts of the city, and appeared openly resolved not to rest when once the Romans should begin to march.

“But now Cestius, observing that disturbances which had begun among the Jews, afforded him a proper opportunity to attack them, took his whole army along with him, and put the Jews to flight, and pursued them to Jerusalem. He then pitched his camp upon the elevation called Scopus, which was distant seven furlongs from the city; yet did he not assault them in three days’ time, out of expectation that those within might perhaps yield a little; and in the meantime, he sent out a great many of his soldiers into the neighbouring villages to seize upon their corn; and on the fourth day, when he put his army in array, he brought it into the city. Now as for the people, they were kept under by the seditious; but the seditious themselves were greatly affrighted at the good order of the Romans, and retired from the suburbs, and retreated into the inner part of the city, and into the temple. But when Cestius was come into the city, he set the part called Bezetha on fire; as he did also to the timber-market, after which he came into the upper city, and pitched his camp over against the royal palace; and had he but at this very time attempted to get within the walls by force, he had won the city presently, and the war had been put an end to at once; but

Tyrannius Priscus, the muster-master of the army, and great number of the officers of the horse, had been corrupted by Florus, and diverted him from that his attempt *and that was the occasion that this war lasted so very long, and thereby the Jews were involved in such incurable calamities.*

“ In the meantime, many of the principal men of the city were persuaded by Ananus, the son of Jonathan, and invited Cestius into the city, and were about to open the gates for him; but he overlooked this offer, partly out of his anger at the Jews, and partly because he did not thoroughly believe that they were in earnest; whence it was, that he delayed the matter so long, that the seditious perceived the treachery, and threw Ananus and those of his party down from the walls; and pelting them with stones, drove them into their houses; but they stood themselves at proper distances in the towers, and threw their darts at those that were getting over the wall. Thus did the Romans make their attack against the wall for five days, but to no purpose. But on the next day, Cestius took a great many of his choicest men, and with them the archers, and attempted to break into the temple at the northern quarter of it; but the Jews beat them off from the cloisters, and repulsed them several times when they were gotten near to the wall, till at length the multitude of the darts cut them off, and made them retire; but the first rank of the Romans rested their shields on the wall, and so did those that were behind them and the like did those that were still more backward, and guarded themselves with what they call *Testudo*, a tortoise upon which the darts that were thrown fell, and slid off without doing them any harm; so the soldiers undermined the wall, without being themselves hurt, and got all things ready for setting fire to the gate of the temple.

“ And now it was that a horrid fear seized upon the seditious, insomuch that many of them ran out of the city, although it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come in order to set open the gates, and to admit Cestius as their benefactor, who, had he but continued the siege a little longer had certainly taken

the city; *but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day.*"

The historian here gives us an interesting comment on the Lord's words, "But the end is not yet. All these are the beginning of sorrows." Unable otherwise to account for the discrepancy between the appearances and the event, Josephus supposes the city to have been reserved for still further and greater calamities by a special interposition of God's providence—a view which "But the end is not yet," and the predictions which follow those words enable us unhesitatingly to endorse. Proceeding with his account, the historian says:—"It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, *without any reason in the world.* When the robbers perceived this unexpected retreat of his they resumed their courage, and ran after the hinder parts of his army, and destroyed a considerable number of both their horsemen and footmen."

We then have the circumstances related of a very disastrous retreat of the Romans, which the historian thus concludes:—"So the Jews went on pursuing the Romans as far as Antipatris; after which, seeing they could not overtake them, they came back and took the engines, and spoiled the dead bodies; and gathered the prey together which the Romans had left behind them; and came back running and singing to their metropolis. This defeat happened in the twelfth year of the reign of Nero."

This twelfth year being A.D. 66, the date at which our illustrations from the inspired writings were concluded, it will be seen that the Christian and Jewish historians agree in attaching to this period a certain terminal distinctiveness; from which we may premise—"the lightnings, voices and thunderings" having, in both cases, been well illustrated—that the events embraced by the Apocalyptic "earthquake and great hail;" as also by the Lord's prophecies following, "But the end is not yet," are not far distant.

It is not without interest, therefore, that we may observe the appositeness of the remark with which Josephus continues his history in chapter 20 :—" After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it is going to sink." And finding, in Book iv., chap. 6, that Josephus says, " I should not mistake if I said that the death of Ananus [A.D. 68], was *the beginning of the destruction of the city*, and that from *this very day* may be dated the overthrow of her wall, and the ruin of her affairs, whereon the Jews saw their high priest, and the procurer of their preservation slain in the midst of their city : " and also finding that this murder was committed by the Idumeans ; and that in Book iv., chap. 4, the contents of which are, " The Idumeans being sent for by the Zealots, came immediately to Jerusalem : and when they were excluded they lay all night there. Jesus, one of the high priests makes a speech to them ; and Simon the Idumean makes a reply to it," Josephus says, " And now did the Idumeans make an acclamation to what Simon had said ; but Jesus went away sorrowful, as seeing that the Idumeans were against all moderate counsels, and that the city was besieged on both sides ; nor indeed were the minds of the Idumeans at rest ; for they were in a rage at the injury that had been offered them by their exclusion out of the city : and when they thought the Zealots [at whose invitation they were there] had been strong, but saw nothing of theirs to support them, they were in doubt about the matter, and many of them repented that they had come thither. But the shame that would attend them in case they returned without doing anything at all, so far overcame their repentance, that they lay all night before the wall, though in a very bad encampment ; *for there broke out a prodigious storm in the night, with the utmost violence, and very strong winds, with the largest showers of rain, and continual lightnings, terrible thunderings, and amazing concussions and bellowings of the earth, that was in an earthquake. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder ; and any one would guess that these wonders fore-*

showed some grand calamities that were coming ;”—so it will be seen that we cannot view the historian’s testimony otherwise than as most effectively heralding the illustration of the Apocalyptic “ earthquake : ” and therefore that we need not follow his narrative of the intervening events more closely than to sustain its continuity, which will be sufficiently accomplished by recording the contents of the several chapters as set forth in their respective headings. The narrative, however, is full of interest, and on perusal will be found to be replete with events embraced by the Lord’s words, “ All these are the beginning of sorrows.” The contents of the several chapters from chapter 20, book ii., are thus enumerated :—“ Cestius sends ambassadors to Nero. The people of Damascus slay those Jews that lived with them. The people of Jerusalem, after pursuing Cestius, return to the city, and get things ready for its defence, and make a great many generals for their armies, and particularly Josephus, the writer of these books. Some account of his administration ”—“ Concerning John of Gischala. Josephus uses stratagems against the plot John laid against him, and recovers certain cities which had revolted from him ” “ The Jews make all ready for the war; and Simon, the son of Gioras, falls to plundering ”—“ Vespasian is sent into Syria by Nero to make war with the Jews ”—“ A great slaughter of the Jews at Ascalon, Vespasian comes to Ptolemais ”—“ A description of Galilee, Samaria and Judea ”—“ Josephus makes an attempt upon Sepphoris, but is repelled. Titus comes with a great army to Ptolemais ” “ A description of the Roman armies and Roman camps; and what the Romans are commended for ”—“ Placidius attempts to take Jotapata and is beaten off. Vespasian marches into Galilee.”—“ Vespasian, when he has taken the city Gadara, marches to Jotapata. After a long siege, the city is betrayed by a deserter, and taken by Vespasian ”—“ How Josephus was discovered by a woman, and was willing to deliver himself up to the Romans; and what discourse he had with his own men when they endeavoured to hinder him; and what he said to Vespasian, when he was brought to him; and after what manner Vespasian used

him afterwards"—“How Joppa was taken, and Tiberia delivered up” “How Tarichea was taken; a description of the river Jordan, and of the country of Gennesareth”—“The siege and taking of Gamala”—“The surrender of the small city of Gischala; John flies from it to Jerusalem” “Concerning John of Gischala; concerning the Zealots, and the high priest Ananus; as also how the Jews raised sedition one against another in Jerusalem”—and then those already quoted, “The Idumeans being sent for by the Zealots, came immediately to Jerusalem; and when they were excluded out of the city, they lay all night there. Jesus, one of the high priests, makes a speech to them, and Simon the Idumean makes a reply to it.”

And here we must pause a moment to remark that, in addition to the effective testimony, “For there broke out a prodigious storm in the night, with the utmost violence and very strong winds, with the largest showers of rain, and continual lightnings, terrible thunderings, and amazing concussions and bellowings of the earth, that was in an earthquake. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder; and any one would guess that these wonders foreshowed some great calamities that were coming;” and in addition to the other testimonies already quoted pointing to the entry of the Idumeans into Jerusalem as the commencement of the illustration of the Apocalyptic earthquake and the Lord’s prophecies embraced by it, an interesting confirmation may be observed in the following extract from the speech of the high priest above referred to, in which he declares a foretold situation of affairs in just the language foretelling it. He says, speaking of the Zealots, and addressing the Idumeans, then outside the city;—“You may, if you please, come into this city though not in the way of war, and take a view of the marks still remaining of what I now say, and may see the houses that have been depopulated by their rapacious hands with those wives and families that are in black, mourning for their slaughtered relations; as also you may hear their groans and lamentations all the city over; for there is

nobody but hath tasted of the incursions of these profane wretches, who have proceeded to that degree of madness, as not only to have transferred their impudent robberies out of the country, and the remote cities, into this city, the very face and head of the whole nation, but out of the city into the temple also; for that is now made their receptacle and refuge, and the fountain-head whence their preparations are made against us. And this place, which is adored by the habitable world, and honoured by such as only know it by report, as far as the ends of the earth, is trampled upon by these wild beasts born among ourselves. They now triumph in the desperate condition they are already in, *when they hear that one people is going to fight against another people, and one city against another city*, and that your nation hath gotten an army together against its own bowels." It will be therefore seen how remarkably the prophecy and its historic parallel follow their course side by side, for just as the stages of intensity of calamity are successively marked in the prophecy by "But the end is not yet;" "All these are the beginning of sorrows;" and, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be;" so the historian, having illustrated the two first, proceeds to illustrate the third stage of intensity by recording in his next chapter "The cruelty of the Idumeans, when they were gotten into the temple, during the storm; and of the Zealots; the slaughter of Ananus, and Jesus, and Zacharias; and how the Idumeans returned home." Whilst the following extracts from this chapter will sufficiently show that the calamities decreed to the Jews had passed into their third stage of intensity,—the coincidence of the events occurring contemporaneously with the announcement of the throes of the Apocalyptic earthquake, must not be unnoticed.

After relating how the Zealots contrived to admit the Idumeans secretly into the city, Josephus says:—"The Idumeans ascended through the city to the temple. The Zealots were in great expectation of their coming, and earnestly waited for them. When therefore these were

entering, they also came boldly out of the inner temple and mixing themselves with the Idumeans, they attacked the guards; and those that were upon the watch, but were fallen asleep, they killed as they were asleep; but as those that were now awakened made a cry, the whole multitude arose, and in the amazement they were in caught hold of their arms immediately, and betook themselves to their own defence; and so long as they thought they were only the Zealots that attacked them, they went on boldly, as hoping to overpower them by their number; but when they saw others pressing in upon them also, they perceived the Idumeans were got in; and the greater part of them laid aside their arms, together with their courage, and betook themselves to lamentations. But some few of the younger so covered themselves with their armour and valiantly received the Idumeans, and for a while protected the old men. Others, indeed, gave a signal to those that were in the city of the calamities they were in; but when these were manifestly sensible that the Idumeans were come in, none of them durst come to their assistance; only they returned the terrible echo of wailing, and lamenting their misfortunes. The great howling of the women was excited also, and every one of the guards were in danger of being killed. The Zealots also joined in the shouts raised by the Idumeans; and the storm itself rendered the cry more terrible; nor did the Idumeans spare anybody; for as they are naturally a barbarous and bloody nation, and had been distressed by the tempest, they made use of their weapons against those that had shut their gates against them, and acted in the same manner as to those that supplicated for their lives, and those that fought them, insomuch that they ran them through with their swords who desired them to remember the relation there was between them, and begged of them to have regard to their common temple. Now there was present neither any place for flight nor any hope for preservation; but as they were driven one upon another in heaps, so were they slain. Thus the greater part were driven together by force, as there was now no place of retirement, and the murderers were upon them; and, having

no other way, threw themselves down headlong into the city.—And now the outer temple was all of it overflowed with blood; and that day, as it came on, saw eight thousand five hundred dead bodies there.

“But the rage of the Idumeans was not satiated by these slaughters; but they now betook themselves to the city, and plundered every house, and slew every one they met; and for the multitude, they esteemed it needless to go on with killing them, but they sought for the high priests, and the generality went with the greatest zeal against them; and as soon as they caught them they slew them, and then standing upon their dead bodies, in way of jest upbraided Ananus with his kindness to the people, and Jesus with his speech made to them from the wall. Nay, they proceeded to that degree of impiety, as to cast away their bodies without burial, although the Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun. I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall, and the ruin of her affairs, whereon they saw their high priest, and the procurer of their preservation slain in the midst of their city [the latter clause has been previously quoted]; and I cannot but think that it was because God had doomed this city to destruction, as a polluted city, and was resolved to purge his sanctuary by fire, that he cut off these its great defenders and well-wishers, while those that a little before had worn the sacred garments, and had presided over the public worship, and had been esteemed venerable by those that dwelt on the whole habitable earth when they came into our city, were cast out naked, and seen to be the food of dogs and wild beasts. And this at last was the end of Ananus and Jesus.

“Now after these were slain, the Zealots and the multitude of the Idumeans fell upon the people as upon a flock of profane animals, and cut their throats; and, for the ordinary sort, they were destroyed in what place soever they caught them. But for the nobleman and the youth, they first

caught them and bound them, and shut them up in prison, and put off their slaughters, in hopes that some of them would turn over to their party; but none of them would comply with their desires, but all of them preferred death before being enrolled among such wicked wretches as acted against their own country. But this refusal of theirs brought upon them terrible torments; for they were so scourged and tormented, that their bodies were not able to sustain their torments, till at length, and with difficulty, they had the favour to be slain. These whom they caught in the day-time, were slain in the night, and then their bodies were carried out and thrown away, that there might be room for other prisoners; and the terror that was upon all the people was so great, that no one had courage enough either to weep openly for the dead man that was related to him, or bury him: but those that were shut up in their own houses, could only shed tears in secret, and durst not even groan without great caution, lest any of their enemies should hear them; for if they did, those that mourned for others soon underwent the same death with those whom they mourned for. Only in the night-time they would take up a little dust and throw it upon their bodies; and even some that were the most ready to expose themselves to danger, would do it in the day-time: and there were twelve thousand of the better sort who perished in this manner.

“And now these Zealots and Idumeans were quite weary of barely killing men, so they had the impudence of setting up fictitious tribunals and judicatures for that purpose; and as they intended to have Zacharias, the son of Baruch, one of the most eminent of the citizens, slain,—so what provoked them against him was that hatred of wickedness and love of liberty which were so eminent in him: he was also a rich man, so that by taking him off, they did not only hope to seize his effects, but also to get rid of a man that had great power to destroy them. So they called together, by a public proclamation, seventy of the principal men of the populace, for a show, as if they were real judges, while they had no proper authority, and accused Zacharias before them. Now

the seventy judges brought in their verdict, that the person accused was not guilty—as choosing rather to die themselves with him, than to have his death laid at their doors; hereupon there arose a great clamour of the Zealots upon his acquittal, and they all had indignation at the judges, for not understanding that the authority that was given them was but in jest. So two of the boldest of them fell upon Zacharias in the middle of the temple, and slew him; and as he fell down dead, they bantered him, and said, ‘Thou hast also our verdict, and this will prove a more sure acquittal to thee than the other.’ They also threw him down out of the temple immediately in the valley beneath it. Moreover they struck the judges with the backs of their swords, by way of abuse, and thrust them out of the court of the temple, and spared their lives with no other design than that, when they were dispersed among the people in the city, they might become their messengers to let them know they were no better than slaves.” The historian then informs us that “the Idumeans repented of their coming, retired from Jerusalem, and went home.”

Thus is the announcement of the throes of the Apocalyptic earthquake seen to have been accompanied by calamities plainly indicating the initiation of their third stage of intensity; and this so forcibly that nothing appears to remain to fill up the measure of the Jewish desolation but the destruction of Jerusalem together with its temple. This destruction we shall shortly see was also accomplished, but not without an aggravation of calamities, but too faithfully foreshown by, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

The subjects treated by Josephus in his history of the intervening period of about six months are:—“How the Zealots, when they were freed from the Idumeans, slew a great many more of the citizens; and how Vespasian dissuaded the Romans, when they were very earnest to march against the Jews, from proceeding in the war at that time. How John tyrannized over the rest of the citizens; and what mischiefs the Zealots did at Masada. How also

Vespasian took Gadara; and what actions were performed by Placidius. How Vespasian, upon hearing of some commotions in Gall, made haste to finish the Jewish war; a description of Jericho, and of the great plain; with a description also of the lake Asphaltitis. That Vespasian after he had taken Gadara, made preparation for the siege of Jerusalem but that, upon his hearing of the death of Nero, he changed his intentions: As also, concerning Simon of Gerasa. How the soldiers, both in Judea and Egypt proclaimed Vespasian emperor; and how Vespasian released Josephus from his bonds. That upon the conquest and slaughter of Vitellius Vespasian hastened his journey to Rome; but Titus himself so returned to Jerusalem."

These subjects bring us to book v. "containing the interval of near six months, from the coming of Titus to besiege Jerusalem to the great extremity to which the Jews were reduced"—and here we may remark dire calamities rapidly succeeding one another and intensifying in bitterness as the time of the foretold utter Jewish desolation drew near. Thus chapter 1 gives us "The seditions at Jerusalem, and what terrible miseries afflicted the city by their means;" and here the historian says:—"When therefore Titus had marched over that desert which lies between Egypt and Syria, in the manner forementioned, he came to Cæsarea, having resolved to set his forces in order at that place, before he began the war. Nay, indeed, while he was assisting his father at Alexandria, in settling that government which had been newly conferred upon them by God, it so happened that the sedition at Jerusalem was revived, and parted into three factions, and that one faction fought against the other; which partition in evil cases may be said to be a good thing, and the effect of divine justice. Now as to the attack the Zealots made upon the people, and which I esteem the beginning of the city's destruction, it hath been already explained after an accurate manner; and also whence it arose, and to how great a mischief it was increased; but for the present sedition, one should not mistake if he called it a sedition begotten by another sedition and to be like a wild beast grown mad, which for the

want of food from abroad, fell now upon eating its own flesh.

“For Eleazar, the son of Simon, who made the first separation of the Zealots from the people, and made them retire into the temple, appeared very angry at John’s insolent attempts, which he made every day upon the people; for this man never left off murdering; but the truth was, that he could not bear to submit to a tyrant who set up after him. So he being desirous of gaining the entire power and dominion to himself, revolted from John, and took to his assistance Judas and Simon, who were among the men of greatest power; and also Hezekiah, a person of eminence. Each of these were followed by a great many of the Zealots; these seized upon the inner court of the temple, and laid their arms upon the holy gates, and over the holy fronts of that court; and because they had plenty of provisions, they were of good courage, for there was a great abundance of what was consecrated to sacred uses, and they scrupled not the making use of them; yet were they afraid, on account of their small number; and when they had laid up their arms there, they did not stir from the place they were in. Now as to John, what advantage he had above Eleazar in the multitude of his followers, the like disadvantage he had in the situation he was in, since he had his enemies over his head; and as he could not make any assault upon them without terror, so was his anger too great to let them be at rest; nay, although he suffered more mischief from Eleazar and his party than he could inflict upon them, yet would not he leave off assaulting them, insomuch that there were continual sallies made one against another, as well as darts thrown at one another, and the temple was defiled everywhere with murders.

“But now the tyrant Simon, whom the people had invited in, out of the hopes they had of his assistance in the great distresses they were in, having in his power the upper city, and a great part of the lower, did now make more vehement assaults upon John and his party, because they were fought against from above also; yet was he beneath their situation, when he attacked them, as they were beneath the attacks of

the others above them. Whereby it came to pass, that John did both receive and inflict great damage, and that easily, as he was fought against on both sides; and the same advantage that Eleazar and his party had over him, since he was beneath them, the same advantage had he, by his higher situation, over Simon. On which account he easily repelled the attacks that were made from beneath, by the weapons thrown from their hands only; but was obliged to repel those that threw darts from the temple above him, by his engines of war; for he had such engines as threw darts, and javelins, and stones, and that in no small number, by which he did not only defend himself from such as fought against him, but slew moreover many of the priests, as they were about their sacred ministrations; for notwithstanding these men were mad with all sorts of impiety, yet did they still admit those that desired to offer their sacrifices, although they took care to search the people of their own country beforehand, and both suspected and watched them; while they were not so much afraid of strangers, who, although they had gotten leave of them, to come into that court, were yet often destroyed by this sedition: for those darts that were thrown by the engines came with that force, that they went over all the buildings, and the temple itself, and fell upon the priests, and those that were about the sacred offices; insomuch that many persons who came thither with great zeal from the ends of the earth, to offer sacrifices at this celebrated place, which was esteemed holy by all mankind, fell down before their own sacrifices themselves, and sprinkled that altar, which was venerable among all men, both Greeks and barbarians, with their own blood; till the dead bodies of strangers were mingled together with those of their own country, and those of profane persons with those of the priests, and the blood of all sorts of dead carcasses stood in lakes in the holy courts themselves. And now, 'O most wretched city, what misery so great as this didst thou suffer from the Romans, when they came to purify thee from thy intestine hatred? For thou couldst be no longer a place fit for God, nor couldst thou longer continue in being, after thou hadst been a sepulchre for the bodies of thine own

people, and hadst made the holy house itself a burying-place in this civil war of thine? Yet mayest thou again grow better, if perchance thou wilt hereafter appease the anger of that God who is the author of thy destruction.' But I must restrain myself from these passions by the rules of history, since this is not a proper time for domestic lamentation, but for historical narrations; I therefore return to the operations following this sedition.

"And now there were three treacherous factions in the city, the one parted from the other. Eleazar and his party, that kept the sacred first-fruits, came against John in their cups. Those that were with John plundered the populace, and went out with zeal against Simon. This Simon had his supply of provisions from the city, in opposition to the seditious. When, therefore, John was assaulted on both sides, he made his men turn about, throwing his darts upon those citizens that came up against him, from the cloisters he had in his possession, while he opposed those that attacked him from the temple by his engines of war; and if at any time he was freed from those that were above him, which happened frequently, from their being drunk and tired, he sallied out with a great number upon Simon and his party; and this he did always in such parts of the city as he could come at, till he set on fire those houses that were full of corn, and of all other provisions. The same thing was done by Simon, when, upon the others' retreat, he attacked the city also; as if they had, on purpose done it to serve the Romans, by destroying what the city had laid up against the siege, and by thus cutting off the nerves of their own power. Accordingly, it so came to pass, that all the places that were about the temple were burnt down, and were become an intermediate deserted space, ready for fighting on both sides; and that almost all the corn was burnt, which would have been sufficient for a siege of many years. So they were taken by the means of famine, which it was impossible that they should have been, unless they had thus prepared the way for it by this procedure.

"And now, as the city was engaged in a war on all sides, from these treacherous crowds of wicked men, the people of

the city, between them, were like a great body torn in pieces. The aged men and women were in such distress by their internal calamities, that they wished for the Romans, and earnestly hoped for an external war, in order to their delivery from their domestic miseries. The citizens themselves were under a terrible consternation and fear; nor had they any opportunity of taking counsel, and of changing their conduct; nor was there any hope of coming to an agreement with their enemies; nor could such as had a mind flee away; for guards were set at all places, and the heads of the robbers, although they were seditious one against another in other respects, yet did they agree in killing those that were for peace with the Romans, or were suspected of an inclination to desert them, as their common enemies. The noise also of those that were fighting was incessant, both by day and by night; but the lamentations of those that mourned exceeded the other; nor was there ever any occasion for them to leave off their lamentations, because their calamities came perpetually one upon another, although the deep consternation they were in prevented their outward wailing; but being constrained by their fear to conceal their inward passions, they were inwardly tormented, without daring to open their lips in groans. Nor was any regard paid to those that were still alive, by their relations; nor was there any care taken of burial for those that were dead; the occasion for both which was this, that every one despaired of himself; for those that were not among the seditious, had no great desire of anything, as expecting for certain that they should very soon be destroyed; but for the seditious themselves, they fought against each other, while they trod upon the dead bodies, as they lay heaped one upon another, and taking up a mad rage from those dead bodies that were under their feet, became the fiercer thereupon. They, moreover, were still inventing somewhat or other that was pernicious against themselves; and when they had resolved upon anything, they executed it without mercy, and omitted no method of torment or barbarity."

This testimony to the increasing intensity of the Jewish

miseries is followed by, "How Titus marched to Jerusalem, and how he was in danger, as he was taking a view of the city. How the sedition was again revived within Jerusalem, and yet the Jews contrived snares for the Romans. How Titus also threatened his soldiers for their ungovernable rashness." The historian here draws another picture of growing calamity. He says:—"As now the war abroad ceased for a while, the sedition within was revived; and on the feast of unleavened bread, which was now come, Eleazar and his party opened the gates of the inmost court of the temple, and admitted such of the people as were desirous to worship God into it. But John made use of this festival as a cloak for his treacherous designs, and armed the most inconsiderable of his own party, the greater part of whom were not purified, with weapons concealed under their garments, and sent them with great zeal into the temple, in order to seize upon it; which armed men, when they were gotten in, threw their garments away, and presently appeared in their armour. Upon which there was a very great disorder and disturbance about the holy house; while the people who had no concern in the sedition, supposed that this assault was made against all without distinction, as the Zealots thought it was made against themselves only. So these left off guarding the gates any longer, and leaped down from their battlements before they came to an engagement, and fled away into the subterranean caverns of the temple; while the people that stood trembling at the altar, and about the holy house, were rolled on heaps together, and trampled upon, and were beaten both with wooden and with iron weapons without mercy. Such, also, as had differences with others, slew many persons that were quiet, out of their own private enmity and hatred, as if they were opposite to the seditious; and all those that had formerly offended any of these plotters, were now known, and led away to the slaughter; and, when they had done abundance of horrid mischief to the guiltless, they granted a truce to the guilty, and let them go off that came out of the caverns. These followers of John also did now seize upon this inner temple, and upon all the warlike engines therein, and then ventured to oppose

Simon. And thus that sedition, which had been divided into three factions, was now reduced to two."

Josephus then gives "A description of Jerusalem, and of the temple;" and proceeds with his history in chapter 6, the contents of which are, "Concerning the tyrants Simon and John. How also, as Titus was going round the wall of the city, Nicanor was wounded by a dart; which accident provoked Titus to press on the siege." The historian here says:—"Now while the factions of John and Simon fought one against the other, the people were their prey on both sides, as we have said already; and that part of the people who would not join with them in their wicked practices, were plundered by both factions; and when the parts that were interposed between their possessions were burnt by them, they left a space wherein they might fight with each other, for this internal sedition did not cease, even when the Romans were encamped near their very walls. But although they had grown wiser at the first onset the Romans made upon them, this lasted but a while; for they returned to their former madness, and separated one from another, and fought it out, and did everything that the besiegers could desire them to do; for they never suffered anything worse from the Romans than they made each other suffer; nor was there any miseries that were endured by the city after these men's actions that could be esteemed new. But it was most of all unhappy before it was overthrown, while those that took it did it a great kindness; for I venture to affirm, that the sedition destroyed the city, and the Romans destroyed the sedition, which it was a much harder thing to do than to destroy the walls; so that we may justly ascribe our misfortunes to our own people, and the just vengeance taken on them by the Romans; as to which matter let every one determine by the actions on both sides."

The historian's next subjects are, "How one of the towers erected by the Romans fell down of its own accord; and how the Romans, after great slaughter had been made, got possession of the first wall; as also concerning Longinus the Roman, and Castor the Jew. How the Romans took the

second wall twice, and got all ready for taking the third wall. How a great many of the people earnestly endeavoured to desert to the Romans; as also what intolerable things those that stayed behind suffered by famine, and the sad consequences thereof." The intensifying of the Jewish calamities is thus exhibited by the historian under the latter heading :—

"As for the people, they had a great inclination to desert to the Romans; accordingly, some of them sold what they had, and even the most precious things that had been laid up as treasures by them, for a very small matter, and swallowed down pieces of gold, that they might not be found out by the robbers; and when they had escaped to the Romans, went to stool, and had wherewithal to provide plentifully for themselves. However, John and Simon, with their factions, did more carefully watch these men's going out than they did the coming in of the Romans; and, if any one did but afford the least shadow of suspicion of such an intention, his throat was cut immediately.

"But as for the richer sort, it proved all one to them whether they stayed in the city or attempted to get out of it, for they were equally destroyed in both cases, that the robbers might get what they had. The madness of the seditious did also increase with their famine, and both those miseries were every day inflamed more and more; for there was no corn which anywhere appeared publicly, but the robbers came running into, and searched men's private houses; and if they found none, they tormented them worse, because they conceived they had more carefully concealed it. The indication they made use of whether they had any or not, was taken from the bodies of these miserable wretches; which, if they were in good case, they supposed they were in no want at all of food; but if they were wasted away, they walked off without searching any further; nor did they think it proper to kill such as these, because they saw they would very soon die of themselves for want of food. Many there were indeed who sold what they had for one measure; it was of wheat, if they were of the richer sort; but of barley, if they were poorer. When these had

so done, they shut themselves up in the rooms of their houses, and ate the corn they had gotten; some did it without grinding it, by reason of the extremity of the want they were in, and others baked bread of it, according as necessity and fear dictated to them; a table was nowhere laid for a distinct meal, but they snatched the bread out of the fire, half baked, and ate it very hastily.

“It was now a miserable case, and a sight that would justly bring tears into our eyes, how men stood as to their food, while the more powerful had more than enough, and the weaker were lamenting for want of it. But the famine was too hard for all other passions, and it is destructive to nothing so much as to modesty; for what was otherwise worthy of reverence, was in this case despised; insomuch that children pulled the very morsels that their fathers were eating, out of their very mouths, and what was still more to be pitied, so did the mothers do as to their infants; and when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives; and while they ate after this manner, yet were they not concealed in so doing; but the seditious everywhere came upon them immediately, and snatched away from them what they had gotten from others; for when they saw any house shut up, this was a signal to them that the people within had gotten some food; whereupon they broke open the doors, and ran in, and took pieces of what they were eating, almost up out of their very throats and this by force; the old men, who held their food fast, were beaten; and if the women hid what they had within their hands, their hair was torn for so doing; nor was there any commiseration shown either to the aged or to infants, but they lifted up children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor; but still were they more barbarously cruel to those that had prevented their coming in, and had actually swallowed down what they were going to seize upon, as if they had been unjustly defrauded of their right. They also invented terrible methods of torment to discover where any food

was; and a man was forced to bear what it is terrible even to hear, in order to make him confess that he had but one loaf of bread, or that he might discover a handful of barley-meal that was concealed; and this was done when these tormentors were not themselves hungry, to keep their madness in exercise, and as making preparations of provisions for themselves on the following days. These men went also to meet those that had crept out of the city by night, as far as the Roman guards, to gather some plants and herbs that grew wild; and when these people thought they had got clear of the enemy, these snatched from them what they had brought with them, even while they had frequently entreated them, and that by calling on the tremendous name of God, to give them back some part of what they had brought; though these would not give them the least crumb; and they were to be well contented that they were only spoiled, and not slain at the same time.

"These were the afflictions which the lower sort of people suffered from these tyrants' guards; but for the men that were in dignity, and withal were rich, they were carried before the tyrants themselves; and he who was utterly despoiled of what he had by Simon, was sent back again to John, as of those who had been already plundered by John, Simon got what remained; insomuch that they drank the blood of the populace to one another, and divided the dead bodies of the poor creatures between them.

"It is therefore impossible to go distinctly over every instance of these men's iniquity. I shall therefore speak my mind here at once briefly:—*That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.*"

The historian, having thus commented on the events of the period—the applicability of which to the prophecy "For then shall be great tribulation, such as was not since the beginning of the world to this time" will be at once observed—proceeds to show in chapter 11, "How the Jews were crucified before the walls of the City. Concerning Antiochus Epiphanes; and how the Jews overthrew the banks that

had been raised by the Romans ;” to which we may add, and how the Jews’ own imprecation, “His blood be on us and on our children” was signally verified. He says :—

“So now Titus’s banks were advanced a great way, notwithstanding his soldiers had been very much distressed from the wall. He then sent a party of horsemen, and ordered that they should lay ambushes for those that went out into the valley to gather food. Some of these were indeed, fighting men, who were not contented with what they got by rapine ; but the greater part of them were poor people, who were deterred from deserting, by the concern they were under for their own relations : for they could not hope to escape away, together with their wives and children, without the knowledge of the seditious ; nor could they think of leaving these relations to be slain by the robbers on their account ; nay, the severity of the famine made them bold in thus going out ; so nothing remained but that, when they were concealed from the robbers, they should be taken by the enemy ; and when they were going to be taken, they were forced to defend themselves, for fear of being punished : as, after they had fought, they thought it too late to make any supplications for mercy, so they were first whipped, and then tormented with all sorts of tortures before they died, and were then *crucified before the wall of the city*. This miserable procedure made Titus greatly to pity them, while they caught every day five hundred Jews ; nay, some days they caught more ; yet did it not appear to be safe for him to let loose those that were taken by force to go their way ; and to set a guard over so many, he saw would be to make such as guarded them useless to him. The main reason why he did not forbid that cruelty was this, that he hoped that the Jews might perhaps yield at that sight, out of fear lest they might themselves afterwards be liable to the same cruel treatment. So the soldiers, out of the wrath and hatred they bore the Jews, nailed those they caught, one after one way, and another after another, to the crosses, by way of jest ; *when their multitude was so great, that room was wanting for the crosses, and crosses wanting for the bodies.*”

The contents of chapter 12 are, "Titus thought fit to encompass the city round with a wall; after which the famine consumed the people by whole houses and families together;" to which we may add, And those who had not succeeded in escaping from the city were no longer able to do so. The historian, after relating the circumstances of the building of the wall, says:—"Now the length of this wall was forty furlongs, one only abated. Now at this wall without were erected thirteen places to keep garrisons in, the circumference of which, put together, amounted to ten furlongs; the whole was completed in *three days*; so that what would naturally have required some months, was done in so short an interval as is incredible.

"So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine; and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market places like shadows, all swelled with famine, and fell down dead wheresoever their misery seized them. As for burying them, those that were sick themselves were not able to do it; and those that were hearty and well were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves; for many died as they were burying others, and many went to their coffins before that fatal hour was come! A deep silence also, and a kind of deadly night, had seized upon the city; while yet the robbers were still more terrible than these miseries were themselves; for they brake open those houses that were no other than graves of dead bodies, and plundered them of what they had; and carrying off the coverings of their bodies, went out laughing, and tried the points of their swords upon their dead bodies; and, in order to prove what sort of mettle they were of, they thrust some of those through that still lay alive upon the ground; but for those that entreated them to despatch them, they were too proud to grant their requests, and left them to be con-

sumed by the famine. Now every one of these died with their eyes fixed upon the temple, and left the seditious alive behind them. Now the seditious at the first gave orders that the dead should be buried out of the public treasury, as not enduring the stench of their dead bodies. But afterwards, when they could not do that, they had them cast down from the walls into the valleys beneath.

“However, when Titus, in going his rounds along those valleys, saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan; and spreading out his hands to heaven, called God to witness that this was not his doing: and such was the sad case of the city itself. So Cæsar out of his commiseration of the people that remained, went his rounds through the legions, and hastened on the works, and showed the robbers that they were now in his hands. But these men, and these only, were incapable of repenting of the wickedness they had been guilty of; and separating their souls from their bodies, they used them both, as if they belonged to others, and not to themselves. For no gentle affection could touch their souls, nor could any pain affect their bodies, since they could still tear the dead bodies of the people as dogs do, and fill the prisons with those that were sick.”

Chapter 13 describes “the great slaughters and sacrilege that were in Jerusalem;” and here the historian says—after informing us that Judas, one of Simon’s under officers, with ten others entered into a conspiracy to surrender the wall to the Romans, and called to them from the tower about the third hour—“But when Titus was just coming thither with his armed men, Simon was acquainted with the matter before he came, and presently took the tower into his own custody, before it was surrendered, and seized upon these men, and put them to death in the sight of the Romans themselves; and when he had mangled their dead bodies, he threw them down before the wall of the city.

“Hereupon some of the deserters, having no other way, leaped down from the wall immediately, while others of them went out of the city with stones, as if they would fight them; but thereupon they fled away to the Romans:—but

here a worse fate accompanied these than what they had found within the city; and they met with a quicker despatch from the too great abundance they had among the Romans, than they could have done from the famine among the Jews; for when they came first to the Romans they were puffed up by the famine, and swelled like men in a dropsy; after which they all on the sudden over-filled those bodies that were before empty, and so burst asunder, excepting such only as were skilful enough to restrain their appetites, and, by degrees, took in their food into bodies unaccustomed thereto. Yet did another plague seize upon those that were thus preserved; for there was found among the Syrian deserters a certain person who was caught gathering pieces of gold out of the excrements of the Jews' bellies; for the deserters used to swallow such pieces of gold, as we told you before, when they came out, and for these did the seditious search them all; for there was a great quantity of gold in the city; but when this contrivance was discovered in one instance, the fame of it filled their several camps, that the deserters came to them full of gold. So the multitude of the Arabians, with the Syrians, cut up those that came as supplicants, and searched their bellies. Nor does it seem to me that any misery befell the Jews that was more terrible than this, since in one night about two thousand of these deserters were thus dissected.

“When Titus came to the knowledge of this wicked practice, he threatened that he would put such men to death, if any of them were discovered to be so insolent as to do so again; moreover, he gave it in charge to the legions that they should make a search after such as were suspected, and should bring them to him; but it appeared that the love of money was too hard for all their dread of punishment, and a vehement desire of gain is natural to men, and no passion is so venturesome as covetousness; otherwise such passions have certain bounds, and are subordinate to fear; but in reality it was God who condemned the whole nation, and turned every course that was taken for their preservation to their destruction. This, therefore, which was forbidden by Caesar under such a threatening, was ventured upon privately

against the deserters, and these barbarians would go out still, and meet those that ran away, before any saw them, and looking about them to see that no Roman spied them, they dissected them, and pulled this polluted money out of their bowels; which money was still found in a few of them, while yet a great many were destroyed by the bare hope there was of thus getting by them, which miserable treatment made many that were deserting to return back again into the city.

“ But as for John, when he could no longer plunder the people, he betook himself to sacrilege, and melted down many of the sacred utensils, which had been given to the temple; and said to those that were with him, that it was proper for them to use divine things while they were fighting for the Divinity, without fear, and that such whose warfare is for the temple should live of the temple; and here, I cannot but speak my mind, and what the concern I am under dictates to me, and it is this:—I suppose that had the Romans made any longer delay in coming against these villains, the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of Sodom perished by, for it had brought forth a generation of men much more atheistical than were those that suffered such punishments; for by their madness it was that all the people came to be destroyed.

“ And indeed why do I relate these particular calamities?—while Manneus, the son of Lazarus, came running to Titus at this very time, and told him that there had been carried out through that one gate that had been intrusted to his care no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies. This was itself a prodigious multitude; and though this man was not himself set as a governor at that gate, yet was he appointed to pay the public stipend for carrying these bodies out, and so was obliged of necessity to number them, while the rest were buried by their relations, though all their burial was but this, to bring them away, and cast them out of the city. After this man there ran away to Titus many of the eminent

citizens, and told him the entire number of the poor that were dead ; and that no fewer than six hundred thousand were thrown out at the gates, though still the number of the rest could not be discovered ; and they told him farther, that when they were no longer able to carry out the dead bodies of the poor, they laid their corpses on heaps in very large houses, and shut them up therein ; as also that a medimnus of wheat was sold for a talent ; and that when, a while afterward, it was not possible to gather herbs, by reason all the city was walled about, some persons were driven to that terrible distress as to search the common sewers, and old dung-hills of cattle, and to eat the dung which they got there ; and what they of old could not so much as endure to see, they now used for food. When the Romans barely heard all this, they commiserated their case ; while the seditious, who saw it also, did not repent, but suffered the same distress to come upon themselves ; for they were blinded by that fate, which was already coming upon the city, and upon themselves also."

Thus, as we progress with the historian's narrative, not only is the intensifying of the foreshown calamities of the Jews revealed, but also the grand catastrophe of the destruction of the city and temple foreshadowed as not far distant. The description of that catastrophe is contained in Josephus's book vi., to which we are now arrived. The details of the siege of Jerusalem, which we find therein, being already well known, and an extended notice not being necessary to our purpose, the headings of the several chapters, together with such extracts as may be necessary to exhibit continued calamities to the Jews, will sufficiently develop our illustrations until we reach the record of the grand events of the prophecy—the destruction of the city and temple, the subversion of the Jewish polity, and the surviving Jews being driven to seek in foreign lands, the shelter from the "great hail," which their own country could no longer afford them. The historian, in chapter i. recounts, "that the miseries of the Jews still grew worse ; and how the Romans made an assault upon the tower of Antonia." And here he says:—"Thus did the miseries of

Jerusalem grow worse and worse every day, and the seditious were still more irritated by the calamities they were under, even while the famine preyed upon themselves, after it had preyed upon the people. And indeed the multitude of carcasses that lay in heaps one upon another was a horrible sight, and produced a pestilential stench, which was a hindrance to those that would make sallies out of the city, and fight the enemy; but as these were to go in battle array, who had been already used to ten thousand murders, and must tread upon those dead bodies as they marched along, so were they not terrified, nor did they pity men as they marched over them; nor did they deem this affront offered to the deceased to be any ill omen to themselves; but as they had their right hands already polluted with the murders of their own countrymen, and in that condition ran out to fight with foreigners, they seem to me to have cast a reproach upon God himself, as if he were too slow in punishing them; for the war was not now gone on with as if they had any hope of victory, for they gloried in a brutish manner in that despair of deliverance they were already in."

The remainder of this chapter relates the progress of the siege, and chapter 2, "How Titus gave orders to demolish the tower of Antonia, and then persuaded Josephus to exhort the Jews again to surrender." Chapter 3 is, "Concerning a stratagem that was devised by the Jews, by which they burnt many of the Romans; with another description of the terrible famine that was in the city." Josephus here says:—"But the next day the Romans burnt down the northern cloister entirely, as far as the east cloister, whose common angle joined to the valley that was called Cedron, and was built over it, on which account the depth was frightful.

"Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did anywhere appear, a war was commenced presently; and the dearest friends fell a-fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those

who were dying had no food ; but the robbers would search them when they were expiring, lest any one should have concealed food in their bosoms, and counterfeited dying : nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men ; they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew everything, while they gathered such things as the most sordid animals would not touch, and endured to eat them ; nor did they at length abstain from girdles and shoes ; and the very leather which belonged to their shields they pulled off and gnawed : the very wisps of old hay became food to some, and some gathered up fibres, and sold a very small weight of them for four Attic drachmæ. But why should I describe the shameless impudence that the famine brought on men in their eating inanimate things, while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or barbarians ? It is horrible to speak of it, and incredible when heard. I had indeed willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age ; and besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time.

“Now there was a certain woman that dwelt beyond Jordan, her name was Mary ; her father was Eleazar, of the village Bethezub, which signifies the *House of Hyssop*. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon ; such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had also been carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into

a very great passion, and by the frequent reproaches and imprecations she cast on these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration for her case, would take away her life; and if she found any food, she perceived her labours were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself: nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, ‘O thou miserable infant! for what shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves! This famine also will destroy us, even before that slavery comes upon us; yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to those seditious varlets and a byeword to the world, *which is all that is now wanting to complete the calamities of the Jews.*’ As soon as she had said this, she slew her son; and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them, ‘This is mine own son; and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also! After which, those men went out trembling, being

never so much affrighted at anything as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which, the whole city was full of horrid action immediately; and while everybody laid this miserable case before their own eyes, they trembled, as if this unheard-of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die; and those already dead were esteemed happy, because they had not lived long enough either to hear or see such miseries.

“This sad instance was quickly told to the Romans, some of whom could not believe it, and others pitied the distress which the Jews were under; but there were many of them who were hereby induced to a more bitter hatred than ordinary against our nation;—but for Cæsar, he excused himself before God as to this matter, and said that he had proposed peace and liberty to the Jews, as well as an oblivion of all their former insolent practices; but that they, instead of concord, had chosen sedition; instead of peace, war; and before safety and abundance, a famine. That they had begun with their own hands to burn down that temple, which we have preserved hitherto; and that therefore they deserved to eat such food as this was. That, however, this horrid action of eating one’s own child, ought to be covered with the overthrow of their very country itself; and men ought not to leave such a city upon the habitable earth to be seen by the sun, wherein mothers are thus fed, although such food be fitter for the fathers than for the mothers to eat of, since it is they that continue still in a state of war against us, after they have undergone such miseries as these. And at the same time that he said this, he reflected on the desperate condition these men must be in; nor could he expect that such men could be recovered to sobriety of mind, after they had endured those very sufferings, for the avoiding whereof it only was probable they might have repented.”

It may be here remarked how simply history continues to tell its own tale in setting forth its accordance with prophecy; for, after reading, “Come on, be thou my food,

and be thou a fury to these seditious varlets and a bye-word to the world, *which is all that is now wanting to complete the calamities of us Jews,*" the expectation naturally arises that the historian would at once satisfy the prophetic sequence by recording the destruction of Jerusalem and of its temple. It is, therefore, interesting to observe that the contents of chapter 4 are, "When the banks were completed, and the battering-rams brought, and could do nothing, Titus gave orders to set fire to the gates of the temple; in no long time after which the holy house itself was burnt down, even against his consent." Josephus here tells us:—

"And now the soldiers had already put fire to the gates, and the silver that was over them quickly carried the flames to the wood that was within it, whence it spread itself all on the sudden, and caught hold of the cloisters. Upon the Jews seeing this fire all about them, their spirit sunk, together with their bodies, and they were under such astonishment that not one of them made any haste either to defend himself, or to quench the fire. However, they did not so grieve at the loss of what was now burning as to grow wiser thereby for the time to come; but as though the holy house itself had been on fire already, they whetted their passions against the Romans. This fire prevailed that day and the next also; for the soldiers were not able to burn all the cloisters that were round about together at one time, but only by pieces.

"But then on the next day, Titus commanded part of his army to quench the fire, and to make a road for the more easy marching up of the legions, while he himself gathered the commanders together, and commanded them that the chosen men that were taken out of the cohorts should make their way through the ruins and quench the fire.

"So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house; but, as for that house, God had for certain long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages: it was the tenth day of the month Lous, upon which it was formerly burnt by the king of

Babylon; although these flames took their rise from the Jews themselves, and were occasioned by them; for upon Titus's retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning in the inner court of the temple; but these Romans put the Jews to flight, and proceeded as far as the holy house itself. At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward the Jews made a great clamour, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered anything to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it.

“And now a certain person came running to Titus, and told him of this fire, as he was resting himself in his tent after the last battle; whereupon he rose up in great haste, and as he was, ran to the holy house, in order to have a stop put to the fire; but as for the legions that came running thither, neither any persuasions nor any threatenings could restrain their violence, but each one's own passions was his commander at this time; and as they were crowding into the temple together, many of them were trampled upon by one another, while a great number fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed in the same miserable way with those whom they had conquered; and when they were come near the holy house, they made as if they did not so much as hear Cæsar's orders to the contrary, but they encouraged those that were before them to set it on fire. As for the seditious they were in too great distress already to afford their assistance; they were everywhere slain, and everywhere beaten; and as for a

great part of the people, they were weak and without arms, and had their throats cut wherever they were caught. Now, round about the altar lay dead bodies heaped one upon another ; as at the steps going up to it ran a great quantity of their blood, whither also the dead bodies that were slain above fell down.

“ And now, since Cæsar was no way able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the holy place of the temple, with his commanders, and saw it, with what was in it, which he found to be far superior to what the relations of foreigners contained, and not inferior to what we ourselves boasted of and believed about it ; but as the flame had not as yet reached to its inward parts, but was still consuming the rooms that were about the holy house, and Titus supposing what the fact was, that the house itself might yet be saved, he came in haste and endeavoured to persuade the soldiers to quench the fire, and gave orders to beat the soldiers that were refractory with staves, and to restrain them ! yet were their passions too hard for the regard they had for Cæsar, as was their hatred of the Jews, and a certain vehement inclination to fight them, too hard for them also. Moreover, the hope of plunder induced many to go on, as having this opinion, that all the places within were full of money, and as seeing that all around about it was made of gold ; and besides, one of those that went into the place prevented Cæsar, when he ran so hastily out to restrain the soldiers, and threw the fire upon the hinges of the gate, in the dark ; whereby the flame burst out from within the holy house itself immediately, when the commanders retired, and Cæsar with them, and when nobody any longer forbade those that were without to set fire to it ; *and thus was the holy house burnt down, without Cæsar’s approbation.*

“ Now, although anyone would justly lament the destruction of such a work as this was, since it was the most admirable of all the works that we have seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth bestowed upon it, as well as for the glorious

reputation it had for its holiness; yet might such a one comfort himself with this thought, that it was fate that decreed it so to be, which is inevitable, both as to living creatures and as to works and places also. However, one cannot but wonder at the accuracy of this period thereto relating; for the same month and day were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by king Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai, in the second year of Cyrus the king, till its destruction under Vespasian, they were six hundred and thirty-nine years and forty-five days."

The historian, having thus recorded the destruction of the temple, goes on, just as if purposely illustrating the prophecy, to give us in chapter 5, "The great distress the Jews were in upon the conflagration of the holy house; concerning a false prophet, and the signs that preceded this destruction." And here he says:—

"While the holy house was on fire, everything was plundered that came to hand, and ten thousand of those that were caught were slain; nor was there a commiseration of any age, or any reverence of gravity; but children, and old men, and profane persons, and priests were all slain in the same manner; so that this war went round all sorts of men, and brought them to destruction, and as well those that made supplication for their lives, as those that defended themselves by fighting. The flame was also carried a long way, and made an echo, together with those that were slain; and because this hill was high, and the works at the temple were very great, one would have thought that the whole city had been on fire. Nor can one imagine anything either greater or more terrible than this noise; for there was at once a shout of the Roman legions, who were marching all together, and a sad clamour of the seditious, who were now surrounded with fire and sword. The people also that were

left above were beaten back upon the enemy, and made sad moans at the calamity they were under ; the multitude also that was in the city joined in this outcry with those that were upon the hill ; and besides many of those that were worn away by the famine, and their mouths almost closed when they saw the fire of the holy house, they exerted their utmost strength, and broke out into groans and outcries again : Perea did also return the echo, as well as the mountains round about, and augmented the force of the entire noise. Yet was the misery itself more terrible than this disorder ; for one would have thought that the hill itself, on which the temple stood, was seething hot, as full of fire on every part of it, that the blood was larger in quantity than the fire, and those that were slain more in number than those that slew them ; for the ground did nowhere appear visible, for the dead bodies that lay on it ; but the soldiers went over heaps of these bodies, as they ran upon such as fled from them. The soldiers also came to the rest of the cloisters that were in the outer court of the temple, whither the women and children and a great mixed multitude of the people fled, in number about six thousand. But before Cæsar had determined anything about these people, the soldiers were in such a rage, that they set the cloister on fire ; by which means it came to pass that some of these were destroyed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did any one of these escape with his life. *A false prophet* was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance. Now, there was then *a great number of false prophets* suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God ; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes.

“ Thus were the miserable persuaded by these deceivers, and such as belied God himself ; while they did not attend, nor give credit, to the signs that were so evident, and did

so plainly foretell their future desolation; but, like men infatuated, without either eyes to see, or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also, before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, and at the ninth hour of the night, so great a light shone round about the altar and the holy house, that it appeared to be bright day-time; which light lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch in the temple came thereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereupon open to them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared, that this signal foreshewed the desolation that was coming upon them. Besides these, a few days after that feast, on the one-and-twentieth of the month Artemisius, a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so consider-

able a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, 'Let us remove hence.' But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian, and an husbandman, who for four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for everyone to make tabernacles to God in the temple, and began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!' This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say anything for himself, or anything peculiar to those that chastised him, but still he went on with the same words which he cried before. Hereupon our rulers supposing, as the case proved to be, that there was a sort of divine fury in the man, brought him to the Roman procurator—where he was whipped till his bones were laid bare; yet did he not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, 'Woe, woe to Jerusalem!' Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his

presage in earnest fulfilled in our siege, when it ceased; for, as he was going round upon the wall, he cried out with his utmost force, ‘Woe, woe to the city again, and to the people, and to the holy house!’ And just as he added at the last—‘Woe, woe to myself also!’ there came a stone out of one of the engines, and smote him, and killed him immediately.”

Josephus not only still unconsciously preserving his reputation as a prophetic expositor, but also setting his seal to his impartiality by ignoring the author of the prophecies he has illustrated, then concludes this chapter by saying:—“Now, if anyone consider these things, he will find that God takes care of mankind, and by all ways possible fore-shows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple four-square, while at the same time they had it written in their sacred oracles,—‘That then should their city be taken, as well as their holy house, when once their temple should become four-square.’ But now, what did most elevate them in undertaking this war was an ambiguous oracle that was also found in their sacred writings, how, ‘about that time, one from their country should become governor of the habitable earth.’ The Jews took this prediction to belong to themselves in particular; and many of the wise men were thereby deceived in their determination. *Now, this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea.* However, it is not possible for men to avoid fate, although they see it beforehand. But these men interpreted some of these signals according to their own pleasure; and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city and their own destruction.”

The historian, having thus interestingly and effectively developed our illustrations, continues his history of the siege of Jerusalem in chapters 6 and 7, and in chapter 8 relates the taking of the city. The headings of those chapters are, “How the Romans carried their ensigns to the temple, and made joyful acclamations to Titus. The speech

that Titus made to the Jews when they made supplication for mercy. What reply was made thereto; and how that reply moved Titus's indignation against them. What afterwards befell the seditious, when they had done a great deal of mischief, and suffered many misfortunes; as also how Cæsar became master of the upper city. How Cæsar raised banks round about the upper city (Mount Zion), and when they were completed, gave orders for the machines to be brought. He then possessed himself of the whole city." In chapter 7, Josephus says:—

"Nor was there any place in the city that had no dead bodies in it, but what was entirely covered with those that were either killed by the famine or the rebellion. So now the last hope which supported the tyrants, and the crew of robbers who were with them, was in the caves and caverns under ground; whither, if they could once fly, they did not expect to be searched for. This was no better than a dream of theirs; for they were not able to lie hid either from God or from the Romans. However, they depended upon these underground subterfuges, and set more places on fire than did the Romans themselves; and those that fled out of their houses, thus set on fire, into ditches, they killed without mercy, and pillaged them also; and if they discovered food belonging to any one, they seized upon it and swallowed it down, together with their blood also; nay, they were now come to fight one with another about their plunder; and I cannot but think that, had not their destruction prevented it, their barbarity would have made them taste even of the dead bodies themselves." He then in chapter 8, records the taking of the entire city. And herein he says:—"Now, as soon as a part of the wall was battered down, and certain of the towers yielded to the power of the battering-rams, those that opposed themselves fled away, and such a terror fell upon the tyrants as was much greater than the occasion required. Accordingly they ran with great violence upon the Roman wall that encompassed them, in order to force away those that guarded it, and to break through it, and to get away; but when they saw that those who had formerly been faithful

to them had gone away, as also when those that came running before the rest told them that the western wall was entirely overthrown, while others said the Romans were gotten in, and others that they were near, and looking out for them, which were only the dictates of their fear, they fell upon their faces, and greatly lamented their own mad conduct; and their nerves were so terribly loosed, that they could not flee away; and here one may chiefly reflect on the power of God exercised upon these wicked wretches, and on the good fortune of the Romans; for these tyrants did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could have never been taken by force, nor indeed by any other way than by famine. And thus did the Romans, when they had taken such great pains about weaker walls, get by good fortune what they could never have gotten by their engines; for three of these towers were too strong for all mechanical engines whatsoever.

“So they now left these towers of themselves, or rather they were ejected out of them by God himself, and dispersing themselves at distances from each other, went down into the subterranean caverns. So the Romans being now become masters of the walls, they both placed their ensigns upon the towers, and made joyful acclamations for the victory they had gained, as having found the end of this war much lighter than its beginning; for when they had gotten upon the last wall without any bloodshed, they could hardly believe what they found to be true; and seeing nobody to oppose them, they stood in doubt what such an unusual solitude could mean. But when they went in numbers into the lanes of the city with their swords drawn, they slew those whom they overtook without mercy, and set fire to the houses whither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is of such as died by the famine; they then stood in horror at this sight, and went out without touching any thing. But although they had this com-

miseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood. And truly so it happened, that though the slayers left off at the evening, yet did the fire greatly prevail in the night; and as all was burning, came that eighth day of the month Gorpheus upon Jerusalem; a city that had been liable to so many miseries during the siege, that, had it always enjoyed as much happiness from its first foundation, it would certainly have been the envy of the world. Nor did it on any other account so much deserve these sore misfortunes, as by producing such a generation of men as were the occasions of this its overthrow."

The historian then continues in chapter 9:—"Now when Titus was come into the upper city, he admired not only some other places of strength in it, but particularly those strong towers which the tyrants, in their mad conduct had relinquished; for when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the following manner:—"We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers!" At which time he had many such discourses to his friends; he also let such go free as had been bound by the tyrants, and were left in the prisons. To conclude, when he entirely demolished the rest of the city, and overthrew its walls, he left these towers as a monument of his good fortune, which had proved his auxiliaries, and enabled him to take what could not otherwise have been taken by him.

"And now, since his soldiers were already quite tired of killing men, and yet there appeared a vast multitude still remaining alive, Cæsar gave orders that they should kill none but those that were in arms, and opposed them, but

should take the rest alive. But together with those whom they had orders to slay, they slew the aged and the infirm ; but for those that were in their flourishing age, and who might be useful to them, they drove them together into the temple, and shut them up within the walls of the court of the women ; over which Cæsar set one of his freedmen, as also Fronto, one of his own friends, which last was to determine every one's fate, according to his merits. So this Fronto slew all those that had been seditious and robbers, who were impeached one by another ; but of the young men, he chose out the tallest and most beautiful, and reserved them for the triumph ; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines. Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theatres, by the sword and by the wild beasts ; but those that were under seventeen years of age were sold for slaves. Now, during the days wherein Fronto was distinguishing these men, there perished, for want of food, eleven thousand ; some of whom did not taste any food, through the hatred their guards bore to them ; and others would not take in any when it was given them. The multitude also was so very great, that they were in want even of corn for their sustenance.

“Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand ; as was the number of those that perished during the whole siege, eleven hundred thousand, the greater part of whom were indeed of the same nation, but not belonging to the city itself ; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterwards such a famine as destroyed them more suddenly. And that this city could contain so many people in it is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to contemn that nation, entreated the high priests,

if the thing were possible, to take the number of their whole multitude. So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour to the eleventh, but so that a company not less than ten belong to every sacrifice (for it is not lawful for them to feast singly by themselves), and many of us are twenty in a company, found the number of the sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy, for as to such as are polluted, it is not lawful for them to be partakers of this sacrifice; nor indeed for any foreigners neither, who come hither to worship.

“Now this vast multitude is indeed collected out of the remote places, but the entire nation was now shut up by fate as in a prison, and the Roman army encompassed the city when it was crowded with inhabitants. Accordingly the multitude of those that therein perished *exceeded all the destructions that either men or God ever brought upon the world*; for to speak only of what was publicly known, the Romans slew some of them, some they carried captives, and others they made search for under ground, and when they found where they were, they broke up the ground and slew all they met with. There were also found slain there above two thousand persons, partly by their own hands, and partly by one another, but chiefly destroyed by the famine; but then, the ill savour of the dead bodies was most offensive to those that lighted upon them, insomuch that some were obliged to get away immediately, while others were so greedy of gain, that they would go in among the dead bodies that lay in heaps, and tread upon them; for a great deal of treasure was found in these caverns, and the hope of gain made every way of getting it to be esteemed lawful. Many also of those that had been put in prison by the tyrants were now brought out; for they did not leave off their barbarous cruelty at the very last: yet did God avenge himself upon them both, in a manner agreeable to justice. As for John, he wanted food, together with his brethren, in these caverns,

and begged that the Romans would now give him their right hand for his security, which he had often proudly rejected before; but for Simon, he struggled hard with the distress he was in, till he was forced to surrender himself; so he was reserved for the triumph, and to be then slain: as was John condemned to perpetual imprisonment: and now the Romans set fire to the extreme parts of the city, and burnt them down, and entirely demolished its walls.

“And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpheus. [A.D. 70.] It had been taken five times before, though this was the second time of its desolation; for Shishak, the king of Egypt, and after him Antiochus, and after him Pompey, and after him Sosius and Herod took the city, but still preserved it; but before all these, the king of Babylon conquered it, and made it desolate, one thousand four hundred and sixty-eight years after it was built. But he who first built it was a potent man among the Canaanites, and is in our tongue called the Righteous King, for such he really was; on which account he was the first priest of God, and first built a temple, and called the city Jerusalem, which was first called Salem. However, David, the king of the Jews, ejected the Canaanites, and settled his own people therein. It was demolished entirely by the Babylonians, four hundred and seventy-seven years and six months after him. And from king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were one thousand one hundred and seventy-nine years; but from its first building, till this last destruction, were two thousand one hundred and seventy-seven years; yet hath not its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, been sufficient to preserve it from being destroyed. And thus ended the siege of Jerusalem.

“Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury, *Cæsar gave orders that they should now demolish the entire city and temple*, but should leave as many of the

towers standing, as were of the greatest eminency ; that is, Phasaelus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison ; as were the towers also spared in order to demonstrate to posterity what kind of a city it was, and how well fortified, which the Roman valour had subdued ; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, *that there was left nothing to make those that came thither believe it had ever been inhabited.* This was the end which Jerusalem came to by the madness of those that were for innovations ; a city otherwise of great magnificence, and of mighty fame among all mankind."

Thus has Josephus historically illustrated the Apocalyptic "earthquake," and the main features of the particular prophecies embraced by it ; as also, so far as our subject proper demands, of the "great hail." To follow the full effects of the great hail would lead into needlessly discursive channels ; we may therefore, without shrinking from a necessary duty, forbear to quote the numerous and celebrated authorities who have related the circumstances of the utter dispersion of the Jews into foreign lands, and the persecutions to which they have been everywhere, more or less, subjected.

It only now remains to fill in Josephus's historic exposition of the prophecies under notice, by the following extracts from book vii. :—In chapter 5, he gives us Titus's testimony to the completeness of the Jewish desolation, who says, in answer to the continual prayer of the people of Antioch that he would eject the Jews out of their city, "How can this be done, since that country of theirs, whither the Jews must be obliged then to retire, is destroyed, and no place will receive them besides ;" and in chapter 6 the historian says :—"About the same time it was that Vespasian gave order that all Judea should be exposed to sale ; for he did not found any city there, but reserved the country for himself. He also laid a tribute upon the Jews wheresoever they were, and enjoined every one of them to

bring two drachmæ every year into the Capitol, as they used to pay the same to the temple at Jerusalem." Again in chapter 8, we find Eleazar saying in his speech to the people besieged in the fortress of Massada; "And where is now that great city, the metropolis of the Jewish nation, which was fortified by so many walls round about, which had so many fortresses and large towers to defend it, which could hardly contain the instruments prepared for the war, and which had so many ten thousands of men to fight for it? Where is the city that was believed to have God himself inhabiting therein? It is now demolished to the very foundations; and has nothing but that monument of it preserved, I mean the camp of those that have destroyed it, which still dwells upon its ruins; some unfortunate old men also lie upon the ashes of the temple, and a few women are there preserved alive by the enemy, for our bitter shame and reproach."

We may now consider the prophecies respecting the Jews to be fully illustrated. Forsaken by Jehovah, without city, temple, or country, truly indeed was the experience of the Jews foreshown by "Behold your house is left unto you desolate;" and equally truly the sufferings of the Jews by, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." With what bitter remorse must the words of him whom they had crucified have been remembered, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" How truly also were the Lord's predictions verified, which he spake to the women who followed him to the cross bewailing and lamenting him, saying, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in

the dry ;” and as we behold the Lord weeping over the city, and hear him saying, “ If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation ;” who is there but must exclaim, with Nathanael, “ Rabbi, Thou art the Son of God ; thou art the king of Israel,” and with the Apocalyptic voices, whose chorus the sounding of the seventh trumpet announced, “ The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever ?”

And if we quote Dr. Warburton, “ In the hieroglyphic writing, the sun, moon, and stars, were used to represent states and empires, kings, queens, and nobility ; their eclipse and extinction, temporary disasters or entire overthrow &c., so in like manner the holy prophets call kings and empires by the names of the heavenly luminaries ; their misfortunes and overthrow are represented by eclipses and extinction ; stars falling from the firmament are employed to denote the destruction of the nobility, &c. In a word, the prophetic style seems to be a speaking hieroglyphic. These observations will not only assist us in the study of the Old and New Testaments, but likewise vindicate their character from the illiterate cavils of modern libertines, who have foolishly mistaken that for the peculiar workmanship of the prophets’ heated imagination which was the sober established language of their times, and which God and his Son condescended to employ as the most proper conveyance of the high mysterious ways of Providence in the revelation of themselves to mankind ;” and if we also quote the observations of the same authority in another place, “ In the whole prophetic language, the change and fall of principalities and powers, whether spiritual or civil, are signified by the shaking of heaven and earth, the darkening the sun and moon, and the falling of

the stars ; as the rise and establishment of new ones are by processions in the clouds of heaven, by the sound of trumpets, and the assembling together of hosts and congregations ;” and if we quote Bishop Newton, “ No one, ever so little versed in history, needeth to be told, that the Christian religion spread and prevailed mightily after this period ; and hardly any one thing contributed more to this success of the gospel than the destruction of Jerusalem ;” and if we consider the effect on the Jews, as they, the prey of thieves and murderers, called to mind that they had asked a murderer to be granted to them in preference to the “ King of the Jews ;” also, as they beheld such a multitude crucified before the walls of their city, “ that room was wanting for the crosses, and crosses wanting for their bodies,” and remembered that before those walls they had crucified that King ; that they had also put that King to death “ lest the Romans should come and take away their place and nation,” whereas the Romans had come and taken away their place and nation ; and as they, enclosed by the Roman wall and unable to escape, recalled the warnings uttered in their ears by that King to flee from the city when the Roman armies advanced against it, aggravated by the knowledge that those who believed the word of that King had fled from Jerusalem and found safety in Pella and other places beyond Jordan (affirmed by Eusebius and others) ; and as they contemplated the destruction of their city and temple, together with the subversion of their civil and religious polity, rendered doubly awful to them by the portentous signs which had immediately preceded those catastrophes, and as, utterly trodden down, with no rest for the soles of their feet, or refuge from “ the overflowing scourge (of great hail) which passed through the land when the foundation stone was laid in Zion,” they heard the words of the King’s disciples ringing in their ears, “ Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ ;” we can have no difficulty in recognising that history has presented to us a situation which no conceivable metaphorical language could more eloquently

or intelligibly describe, than, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The main features of the prophecies embraced by the Apocalyptic "lightnings, voices, thunderings, earthquake, and great hail," so far as they related to the Jews, having been thus found to be in strict accordance with the Jewish experience, it only now remains to fill in the lesser features not already fully illustrated by Josephus, as also those pertaining to the Lord's disciples, by observing, in further illustration of "And there shall be famines, and pestilences, and earthquakes in divers places," that, in addition to the historic evidences already quoted, Suetonius and other historians mention a great dearth, (also recorded in the Acts of the Apostles, xi. 28), which came to pass in the days of Claudius Cæsar, and that many died of the pestilence which succeeded it. Philostratus mentions a great earthquake which occurred in Crete, in the reign of Claudius: he also speaks of earthquakes at Smyrna, Miletus, Chios, and Samos. Tacitus records an earthquake at Rome, and another at Laodicea, in the reign of Nero, by which that city, as also Hierapolis and Colossæ were destroyed. Seneca mentions an earthquake occurring in Campania, and Suetonius another at Rome, in the reign of Galba;—by also observing in further illustration of "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake," that in addition to the testimonies quoted from the Acts of the Apostles, the persecutions under Nero as related by Eusebius may be cited, during which multitudes of Christians were massacred. Some were wrapped up in the

skins of wild beasts, and torn and devoured by dogs, others were crucified and others burnt alive. History also informs us that Christians up to A.D. 313 were driven from their homes, plundered and put to death by torments, the rack and fire, with more or less ferocity during the reigns of Domitian, Trajan, Adrian, Severus, Maximin, Decius, Valerian, Aurelian and Diocletian;—by again observing in illustration of “And then shall many be offended, and shall betray one another, and shall hate one another, . . . and because iniquity shall abound, the love of many shall wax cold” that St. Paul mentions apostatisers from the faith in his second epistle to Timothy, i. 15, “This thou knowest, that all they which are in Asia be turned away from me;” and iv. 10, “Demas hath forsaken me, having loved this present world;” and that Tacitus speaking of the persecution under Nero says, “At first several were seized who confessed, and then by their discovery a great multitude of others were convicted and barbarously executed;” and St. Paul at Rome, 2 Tim. iv. 16, “At my first answer no man stood with me, but all men forsook me;”—by also observing in further illustration of “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end (or Jewish desolation) come;” that in addition to the testimonies contained in the Acts of the Apostles, Clement, St. Paul’s fellowlabourer, says of him, “that he was a preacher both in the east and in the west,” and that many church historians relate that before the destruction of Jerusalem, the gospel was not only preached in the Lesser Asia, Greece and Italy, but also, as remarked by Bishop Newton, “propagated as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, and as far westward as Spain and Britain.” Eusebius says, that the Apostles preached the gospel in all the world; and some of them “passed beyond the ocean to the Britannic isles.” Theodoret also tells us, that the Apostles had induced every nation and kind of men to embrace the gospel, and among those nations he particularises the Britons. St. Paul also says, Col. i. 23 “which gospel was preached to every creature which is

vailed: That some of those whom Christ, when on earth, had deputed to preach and maintain his kingdom after his resurrection were killed and crucified by the Jews, and others scourged in their synagogues and persecuted from city to city: That false Christs and false prophets appeared, and deceived many by showing great signs and wonders: That the disciples of Jesus were hated for his name's sake, and the love of many waxed cold: That the gospel of his kingdom was proclaimed to all nations: That famines, pestilences, and earthquakes occurred in divers places: That Jerusalem was encompassed by Roman armies, and all means of escape were soon cut off from those who neglected immediately to fly from the city: That Jerusalem was destroyed, and its temple razed to the ground: That the calamities of the Jews exceeded any that had been suffered since the beginning of the world: That an extraordinary manifestation of the Lord's kingdom was exhibited: That the Jews plainly saw the power and glory of him whom they had crucified: That gospel messengers went forth in great numbers to proclaim Christ's kingdom to the Gentiles: and, That the Jews who survived the loss of their city and temple were utterly beaten down and driven to seek in foreign lands the shelter which their own country could no longer afford them.

It will also be seen that the following conclusions set forth at p. 43, subject to history being found in accordance with the interpretations enforced, are now established:—
“That the several prophetic declarations have received every fulfilment *necessarily* demanded by the terms in which they are conveyed and the contexts by which they are qualified: That the words of Jesus, ‘For all the law and the prophets prophesied until John,’ are invested with an instructive as well as an interesting signification by the concentration of fulfilments of so many important prophecies (others will readily recur to the Bible student) in the period ever memorable as terminating the Jewish dispensation: That those who are looking for a second personal coming of the Lord are called upon seriously to examine the basis of their expectation: That much force

under heaven ;” and Rom. x. 18, “Their sound went into all the earth, and their words unto the ends of the world ;” and Bishop Newton, “The Christian religion was diffused over the face of the earth in the space of forty years, and prevailed, not only without the sword, but against the sword ; not only without the powers civil and military to support it, but against them all united to oppress it. ‘Had this counsel or this work been of men,’ as Gamaliel argued, ‘it would have come to nought ; but being of God, nothing could overthrow it ;’ ”—and by observing lastly, in further illustration of “For there shall arise false Christs and false prophets, and shall shew great signs and wonders,” that, in addition to the testimonies already quoted, of Josephus to such appearance under the titles of cheats, deceivers, impostors and false prophets, the historian in his *Antiquities*, book xx., chapter 8, says, “And now these impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest *wonders and signs* that should be performed by the providence of God.” Eusebius also mentions the coming of false Christs and false prophets about this time ; and in the Acts of the Apostles great wonders are attributed to Simon Magus, “who gave himself out to be some great one : to whom they all gave heed from the least to the greatest, saying, This man is the great power of God ; and to him they had regard, because that of long time he had bewitched them with sorceries.” Dositheus, Barchochebas, and numerous others, are also mentioned by ecclesiastical historians as similar impostors who appeared at a later date.

The lesser as well as the main features of the prophecies under notice, being now sufficiently illustrated, it will be seen that the records of history have amply met the requirements demanded by the Apocalyptic “lightnings, voices, thunderings, earthquake, and great hail ;” and also confirmed the specific interpretations which we have been instructed to affix to those figures. History has shown us—That in Judæa and between the years 33 and 96, quick, diffusive, and powerful religious manifestations, as also disputings, and uproarious commotions, extensively pre-

vailed: That some of those whom Christ, when on earth, had deputed to preach and maintain his kingdom after his resurrection were killed and crucified by the Jews, and others scourged in their synagogues and persecuted from city to city: That false Christs and false prophets appeared, and deceived many by showing great signs and wonders: That the disciples of Jesus were hated for his name's sake, and the love of many waxed cold: That the gospel of his kingdom was proclaimed to all nations: That famines, pestilences, and earthquakes occurred in divers places: That Jerusalem was encompassed by Roman armies, and all means of escape were soon cut off from those who neglected immediately to fly from the city: That Jerusalem was destroyed, and its temple razed to the ground: That the calamities of the Jews exceeded any that had been suffered since the beginning of the world: That an extraordinary manifestation of the Lord's kingdom was exhibited: That the Jews plainly saw the power and glory of him whom they had crucified: That gospel messengers went forth in great numbers to proclaim Christ's kingdom to the Gentiles: and, That the Jews who survived the loss of their city and temple were utterly beaten down and driven to seek in foreign lands the shelter which their own country could no longer afford them.

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is added to the relative evidences set forth in vol. i. p. 9, resulting in the remarks, 'All afforded ample grounds for just expectations of a revelation from Heaven, and also suggest an interesting subject for serious thought and inquiry as to the extent to which those expectations were fulfilled by the revelation now under notice:' and, That those are especially admonished of their responsibility who ignore the prescience of God and the glory of the Lord's kingdom of grace and truth, by teaching that the Jews, not having accepted Jesus as their King, compelled a change in the purposes of the divine mind, the consequence being that we now live in a parenthetical period not originally contemplated, and that the foretold glorious revelation of Jesus Christ as King, together with a publication of a more glorious gospel are postponed until a change in the will of man permits the predetermined counsel of the Almighty to be accomplished." And if we ponder over the demonstrated correspondence, now completed, of the first part of the seventh trumpet's sound with the events which history has set before us; and over the marvellous comprehensiveness of the Apocalyptic language which has so briefly recorded an intelligible epitome of the New Testament and its contemporary profane history, as also such a remarkable elucidation and confirmation of the gospel tidings, together with the establishment of Christianity on the ruins of Judaism, the justice will be also seen of the assertion that internal evidences of divine inspiration are supplied, which, if not irresistible, are, at least, difficult for the most determined sceptic to refute.

The first part of the seventh trumpet's announcements having now received its historic illustration, we shall postpone the consideration of the succeeding part to our next lecture with the remark, that as a natural sequence to *the establishment*, we may fairly expect that our attention will then be drawn to *the progressive experience*, of the kingdom of Jesus Christ.

LECTURE XVI.

THE SEVENTH TRUMPET.

Second Part.

Rev. xii. A.D. 313—395. Prospective—1650.

OUR last lecture was concluded under a just expectation that the next Apocalyptic terms would prefigure the progressive experience of the kingdom of Jesus Christ, as a natural sequence to those by which the establishment of that kingdom in Judæa was found to be delineated. The chronology of those terms, it will be remembered, was shown to be referred to the first century of the Christian era, and events minutely corresponding therewith were exhibited as having taken place in that century. It was also shown, that the figurations were, to John, a resumé of the past introductory to the future about to be revealed to him; and that the prophetic delineation of that future commenced in the twelfth chapter. The terms and figures of this chapter must now therefore be the subjects of investigation. They are :—

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place

prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The accuracy with which the chronology and any change in the locality of representation have been hitherto pointed out by the terms of the prophecy—as frequently demonstrated and made the subject of remark in our first series—is again conspicuous on the present occasion.

The representation opens with the appearance of "a great wonder in heaven ; a woman clothed with the sun, and the

moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered." From a further declaration in the last verse that her seed are those "who keep the commandments of God, and have the testimony of Jesus Christ," it may be concluded that we are thereby instructed to recognise in the symbolic woman, the exponent of the Spirit of the lately proclaimed kingdom of heaven, whose advent on the earth was promised by Jesus Christ to his disciples under the designation of The Spirit of truth—John xv. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me"—and again, John xvi. 13, "Howbeit when he the Spirit of truth is come, he will guide you into all truth." The inspired writers variously mention this Spirit under the titles of "the Spirit of holiness," "the Spirit of faith," "the Spirit of truth," "the Spirit of life," "the Spirit of glory," "the Spirit of Christ," "the Spirit of God." He is also figuratively represented in the vision quoted in the last lecture by "the seven eyes of the Lamb, which are the seven Spirits of God sent forth into all the earth." Jesus refers to the regenerating influences of this Spirit in his conversation with Nicodemus, to whom he says, "Except a man be born again, he cannot see the kingdom of God"—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" and again when speaking to his disciples, "It is the Spirit that quickeneth." Paul also in his epistle to the Galatians, iv. 26, speaks of this Spirit, under the figure of "Jerusalem which is above," as "the mother of us all." We cannot fail, therefore, to see how appropriately the figure of a child-bearing woman represented the Spirit by which the recipients of the testimony of Jesus Christ are quickened into spiritual life, "born again to see the kingdom of heaven," and converted into faithful subjects of their heavenly King; nor can we fail to see that the visible manifestation of the presence of that Spirit on the earth is restricted to the resultant fruit

exhibited by his children. Paul, Gal. v. 22., declares this fruit to be, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

If therefore we observe that the masculine designation of this Spirit in no way interferes with the force or propriety of the feminine symbol—the relations, of the one to the spirit and of the other to the flesh, being strictly identical in character—we may not only without hesitation conclude that the Spirit of the lately-proclaimed kingdom of heaven was personified by the woman, but also that the title "SPIRIT OF TRUTH" is as eminent for its suitability to denominate that Spirit on the present occasion, as for its authority. Christianity, in the strictest sense of the term, might have been adopted, but being open to a more general construction, arising from its frequent abuse, it falls short of the designating precision required by the Apocalyptic figure.

Having thus determined that the woman symbolised the Spirit of truth, whom Jesus Christ promised he would send from the Father for the comfort and edification of his disciples, we may now proceed to gather the information supplied by the woman's characteristics.

Already instructed that the firmamental luminaries are the ordinary symbols by which the ruling powers on earth are prophetically denoted, it will be easily seen that "clothed with the sun" exhibits the Spirit of truth in the enjoyment of imperial favour; that "the moon under her feet" gives him the support of a lesser but nevertheless eminent ruler; and, if we observe that the number twelve is that of the Apostles to whom the preaching of the new kingdom was first intrusted, we may equally see that "upon her head a crown of twelve stars" may be properly held to symbolise ecclesiastical authorities or bishops, adorning and reflecting the glory of his presence by diffusing the light-giving testimony of Jesus Christ. Notwithstanding the imperial favour, the support of a lesser but eminent ruler, and the zeal of christian bishops thus symbolically bestowed on the Spirit of truth, the next terms, "And she being with child cried, travailing in birth, and pained to be delivered," exhibit him struggling under circumstances of

great trial and peril, to obtain for “those who keep the commandments of God, and have the testimony of Jesus Christ” a publicly recognised position in the world such as they had not previously occupied.

And here may be discerned the accuracy, before referred to, with which not only the time, but also the locality of representation is pointed out. Following the female figure, and ascribing a literal year to a prophetic day on the scriptural authority already quoted, as well as on the proofs of its propriety which have arisen during our investigations, the 280 days figuratively represented by the woman’s period of gestation indicate the lapse of 280 years since the coming of the spirit of truth on the earth, which event having taken place in the year 33, as shown in the last lecture, and as recorded in *The Acts of the Apostles*, it necessarily follows that “pained to be delivered” refers us to the year 313. And as we witnessed, in the last lecture, the extinction of the Jewish luminaries under the effect of “the great earthquake” and by the instrumentality of the Roman eagle, so “the sun” now visible transfers the scene of representation to the Roman firmament, and determines the imperial mantle enveloping the spirit of truth to be that of a Roman emperor.

History has therefore to show, in order to continue its correspondence with revelation, that in the year 313, the Spirit of truth enjoyed the favour of a Roman emperor; that a lesser but eminent ruler supported him; and that the zeal of christian bishops was manifested in his behalf; but nevertheless that his struggles to give to those “who keep the commandments of God, and have the testimony of Jesus Christ” a publicly recognised position in the world such as they had not previously occupied, were attended by circumstances of great trial and peril.

The reply of history to these requirements we shall postpone until the completion of our analysis of the remaining figures, the first of which is, “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads; and his tail drew the third part of the stars of heaven, and

did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

As in the previous case a subsequent declaration afforded a key to the reality of the symbolic woman, so, in this case also, we are told in the ninth verse that the great dragon was "that old serpent, called the Devil, and Satan, which deceiveth the whole world." We have no difficulty therefore, in determining the reality of the figurative dragon to be the spirit referred to by Paul in his epistle to the Ephesians, ii. 2, "the spirit that now worketh in the children of disobedience." Paul calls him in the same verse "the prince of the power of the air," and in his second epistle to the Corinthians, iv. 4, "The god of this world." The Lord thus speaks of him when promising the advent of the Spirit of truth, John xiv. 30, "For the prince of this world cometh and hath nothing in me," and again, xii. 31, "Now is the judgment of this world, now shall the prince of this world be cast out." We may without hesitation conclude, therefore, not only that "the spirit that worketh in the children of disobedience" was figured by the dragon, but also that THE PRINCE OF THIS WORLD as his designative title is as eminent for its suitability and authority as that affixed to the symbolic woman, whose reality we have concluded to be the Spirit of truth. And if we observe that the visible manifestation of the prince of this world is restricted equally with that of the Spirit of truth, and is therefore only observable on the earth by the works of his adherents, we may also conclude that the situation here prefigured by the attitude of the dragon is precisely such as Paul delineates to the Galatians, who, as a sequel to the verse already quoted, "But Jerusalem which is above is free, which is the mother of us all," adds, "But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now." The works of the flesh manifesting the prince of this world are enumerated by Paul to be, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such

like ;” and as we have been previously informed that “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance” are the manifesting fruits of the Spirit of truth, it will be seen that the respective exponents of the presence of the Spirit of truth and of the prince of this world on the earth are sufficiently defined to be easily recognised ; and that, when confronted, as indicated on the present occasion by the woman’s and dragon’s simultaneous occupation of the same symbolic heaven, their divergence of character would naturally lead to the conflict which is subsequently prefigured to have ensued between them. And finding in the Acts of the Apostles, xi. 26, “The disciples were called *Christians* first in Antioch ;” and that Paul writes in his second epistle to the Corinthians, xi. 14—16, “Be ye not unequally yoked together with *unbelievers* ; for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ? for ye are the temple of the living God,” so it will be also seen that we have sufficient authority for designating the exponents of the presence of the Spirit of truth by the title of “CHRISTIANS,” and those of the prince of this world by the title of “UNBELIEVERS ;” and therefore for already concluding, without the aid of the dragon’s characteristics to be presently considered, that although the realities of the symbolic woman and of the dragon are primarily the Spirit of truth and the prince of this world, the prophetic purpose is not only to reveal the operation of those unseen agencies, but also to embody and exhibit the relative positions of the Christians and the Unbelievers at the time denoted, or, as we have seen, A.D. 313.

Having already deduced from the figure of the unborn child of the symbolic woman that the Christians, as a body, occupied at this time no publicly recognised position in the world, and from “pained to be delivered” that the Spirit of truth was nevertheless struggling to obtain such position for them ; and having determined the dragon’s reality to be the Prince of this world, we may proceed to analyse the dragon’s

characteristics with the expectation that the position of the Unbelievers at the same period will be thereby as well defined as that of the Christians by the characteristics of the symbolic woman.

The terms which we have now therefore to consider, are, "Having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

We have here another instance of the simplicity and at the same time comprehensiveness of the Apocalyptic figures. For, as in the prophetic imagery local appropriateness is strictly regarded, so we cannot interpret the dragon's appearance in the present instance otherwise than as having an Oriental or Asiatic reference without being convicted of ignoring that appropriateness by *the Feast of the Dragon* celebrated in China down to the present day, and by the following extract from the *Natural History of the Bible*, by *H. B. Tristram, M.A.* :—"In the New Testament the word dragon is used only metaphorically, as applied to Satan in the Revelation, and without any reference to any actually existing creature, but with a symbolical meaning. Dragon worship was common in the east, typifying usually the power of evil, or sometimes the powers of nature as distinct from God. The dragon, a huge reptile with enormous jaws and short legs, such as was represented in the dragon temples of old, and is now depicted on the imperial banners of China, was held to symbolise the union of gigantic power with subtilty and malignity, and an enmity against the human race. * Dragon worship was wide-spread, existing in Egypt, Babylonia (as is shown in the history of Bel and the dragon), among the Celtic nations, and in the far east of India and China. Perhaps too its ancient prevalence in Greece was indicated by the myth of Apollo slaying the Python, supplanting serpent worship, the worship of fraud and violence, by the adoration of wisdom." And if we further observe that the crowns on the dragon's heads are diadems (diademata); that the diadem was essentially an Oriental badge of royalty;

and that seven, as a symbolic number, has been held by the highest authorities to denote completion, universality, or a perfect innate unity of severally acting parts, in which latter sense it is used in the verse recently quoted, "having seven eyes which are the seven Spirits of God sent forth into all the earth;" we can have no difficulty in discerning in the dragon's seven diademed heads a symbolisation of all the kingdoms of the world; and in the attachment of those heads to the dragon's body, unity of allegiance of those kingdoms to this world's invisible prince. At an earlier date than the beginning of the fourth century, the diadem badge would have contradicted the universality required to satisfy the force of the symbolic number seven, by excluding the Roman empire from the dragon's representation, a laurel-crown, up to the year 303, having been the badge of royalty adopted by the Roman emperors; but as we find in the contents of Gibbon's 13th chapter, "Diocletian assumes the diadem, and introduces the Persian ceremonial A.D. 303," it will be seen that not only is the inclusion of the Roman empire, A.D. 313, historically justified, but also that another instance of the accuracy of the Apocalyptic delineations, as well as an interesting evidence of the soundness of our conclusion, is eminently apparent. It may further be remarked that in the second century a dragon was adopted as a Roman imperial ensign, and as such, in the third century was almost as conspicuous as the Roman eagle.

The dragon is also characterised by ten horns. The frequent use of a horn as an emblem of national power in the Old Testament, and especially by the prophet Daniel, renders it unnecessary to quote further authority in support of our at once determining that the dragon's ten uncrowned horns inform us that the prince of this world had also for his adherents the various hordes of barbarians, who, ever wild and roving, and without constitutional government, were excluded from the national rank of the kingdoms denoted by the dragon's diademed heads. Differing in national rank, however, their identity as adherents of the dragon may be also detected by the symbolic number ten.

which forcibly points to idolatrous worshippers as its exponent by its agreement with the number of the tribes of the children of Israel which were rent from Solomon's kingdom "because," as we read in 1 Kings xi. 33, "they worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom, the god of the children of Ammon." And if it be thought that the numbers seven and ten should be interpreted literally and not symbolically, the foregoing exposition of the obvious intent of the dragon symbol to include all the, at that time, known world, would be in no way contradicted by such interpretation; for whilst China, India, Persia, Arabia, with the Asiatic, African, and European provinces of the Roman empire may be enumerated as seven titles fairly comprehending the then existing great kingdoms; so the originals of the several barbarous races conspicuous in the histories of the early centuries of the Christian era, are enumerated by Gibbon under the names, ten in number, of Scythians or Tartars, Huns, Turks, Avars, Sarmatians or Alani, Suevi or Alemanni, Franks, Vandals, Saxons, and Goths. In either case, therefore, we may equally conclude that the woman and dragon symbols foreshow that the Spirit of truth at the time denoted would be unrepresented by any corporate body possessing political life; whilst the prince of this world would be supported by all the civilized and barbarous nations of the earth. The relative positions of the Christians and Unbelievers are therefore now well defined, as is also the remark justified, "that we have here another instance of the accuracy, simplicity and at the same time, comprehensiveness of the Apocalyptic figures."

An interesting instance of symbolic accuracy is also obtained by observing that the *crown* of twelve stars on the head of the symbolic woman is expressed by "*stephanos*" or laurel crown, thus not only distinguishing it from the dragon's "*diademata*," but also determining that it was assumed prior to the year 303; and as we have seen that the laurel crown in 313 was inapplicable as a symbol of royalty, so the propriety of the interpretation affixed to its use at that

date receives interesting confirmation from the delineating accuracy of the Apocalyptic "*stephanos*;" as is additional force and confirmation given to the following remarks at p. 29, vol. i., "The word translated crown in the original is '*stephanos*.' This too plays a part in this concentration of proofs, for the *stephanos*, or laurel crown, was about two centuries later superseded by the diadem; '*stephanos*' therefore confines the date to a period anterior to A.D. 300; and it may be interesting here to notice that on arriving at the prefigured history of that and later dates, in the Apocalypse, *diadema* or diadem, and not *stephanos*, is always used when imperial authority is denoted."

Before proceeding with the next figure it may be well to dispose of the engagement which we find in vol. i. p. 52:—"All of which will demand more distinctive notice from us on a subsequent occasion." Following an enumeration of Gibbon's subjects ending with "And then to a 'change of government introduced by Diocletian, by which the modest titles and emblems of authority of the Roman functionaries were laid aside, and in titles, dress, *crown*, and manners, the stately magnificence of the court of Persia was introduced,'" the engagement was made under the impression that a more distinctive notice would be required on the present occasion of interpreting the meaning of the dragon's heads, but as the extract quoted from Gibbon, "Diocletian assumes the diadem, and introduces the Persian ceremonial," is found to meet every necessity, the notice referred to may be consistently dispensed with.

The next figuration is:—"And his tail drew the third part of the stars of heaven, and did cast them to the earth."

The immediate locality of Apocalyptic representation having been shown to be the Roman empire, the tail as a subordinate part of the dragon's body may be appropriately held to refer to a subordinate authority in that empire; but one nevertheless possessing considerable power in its governmental sphere or symbolic heaven, as shown by "And his tail drew the third part of the stars of heaven," which assigns him authority over a third part of the Roman functionaries. The absence of any characteristic determining

whether the stars represent civil or ecclesiastical functionaries, leads to the inference that the spirit of the prophecy is sufficiently indicative. And if we observe that the dragon's heads represent kingdoms and not kings or emperors; that the Roman empire was governed, in the latter part of the year 313, by three emperors, and that the favour of the chief has been Apocalyptically bestowed on, and the power of the second subjected to, the symbolic woman, so we may conclude that history, when investigated, will show us, and thus exhaust the spirit and force of the general figure, that the third emperor was represented by the dragon's tail, and that the functionaries denoted by "the third part of the stars of heaven," and degraded by him, as shown by, "and did cast them to the earth," were ecclesiastical bishops opposed to his draconic rule.

In the next terms, "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born," may be readily recognised the figure of the prince of this world impotent to prevent, but ready to mar, the contemplated work of the Spirit of truth; and, as its visible exponent, the Unbelievers, representing all the idolatrous worshippers of the earth, filled with malignity at the imminent prospect of the Christians obtaining a political existence in the empire, and, recognising their inability to prevent it (no doubt arising from the emperor's favour symbolised by "clothed with the sun"), leagued together to deprive them of that existence so soon as obtained.

We are therefore sufficiently prepared at once to interpret the next terms, "And she brought forth a man child, who was to rule all nations with a rod of iron," as foreshowing the elevation of the Christians to a publicly recognised position in the empire such as they had not previously occupied; but must not, nevertheless omit to quote, in confirmation, the corporate interpretation of a man child figure likewise given by the prophet Isaiah, lxvi. 7, 8, "Before she travailed, she brought forth; before her pain came, she was delivered of a *man child*. Who hath heard such a thing? who hath seen such things? Shall the earth be made to

bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her *children*." And if we further quote Ps. ii. 7—9, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a *rod of iron*; thou shalt dash them in pieces like a potter's vessel;" and Rev. ii. 26, 27, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: *and he shall rule them with a rod of iron*; as the vessels of a potter shall they be broken to shivers; even as I received of my Father," it will be seen that the man child's characteristic "who was to rule all nations with a rod of iron," by its inapplicability, unless scripture authority to the force of the figures be ignored, to any but the disciples of Jesus Christ, necessitates the interpretation that the Christians were represented by the figurative man child, and thus confirms, in a most interesting manner, the conclusion to that effect which the force of the previous figures had, without its aid, prepared us to adopt. And if we further quote 1 Chron. xxix. 23, "Then Solomon sat on *the throne of the Lord* as king, instead of David his father;" and Jer. xlix. 38, "I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord;" and note that the literal equivalent of the figurative phrase "unto God, and to his throne" is unto God's throne, it will be seen that the prophetic force and figurative exigency of the next terms, "and her child was caught up unto God, and to his throne," will be fully satisfied by an historical record that the political elevation of the Christians, signified by the birth of the man child, was soon followed by their occupying the Roman throne in the person of a Christian emperor.

Notwithstanding this sudden elevation of the Christians from a state of political obscurity to the imperial throne, the permanence of its glory is sadly marred, and an effect of the dragon's enmity already made apparent, by the next figuration, "And the woman fled into the wilderness, where

she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days ;" which, whilst revealing the retirement of the Spirit of truth from the haunts of men for 1260 days, demands of history to show, as its visible exponent, and in satisfaction of its obvious inference, as well as of the, may we not say? established authority supporting an interpretation of a prophetic day by a literal year, that the Christians' reign was brief, and that for a period of 1260 years, they were compelled to seek their spiritual sustenance from God in a solitude created by dissimilarity of spirit, faith, practice, and number from the public worshippers around them. It will be seen, therefore, that this figure excludes the disciples of Jesus Christ from collectively taking conspicuous part in public events for 1260 years.

It must be observed, however, that the woman's flight into the wilderness is subsequently again mentioned, from which it follows, that the completed flight now announced is, in some measure, anticipative; that the full force of the figure only takes effect after the second announcement; and that this first mention, therefore, must not be held to apply, otherwise than as indicated below, to the intervening figurations, which, by foreshowing the subsequent history of the dragon, as also the circumstances leading to the anticipatively prefigured result respecting the woman, supply a natural and therefore an intelligent reason for the anticipation; whilst another reason, not without weight, may be discerned in its characterising influence, which, in addition to the spirit it infuses into those figurations, thus aiding their interpretation, also forcibly suggests that the woman's flight was progressive, and therefore that the solitude of the Christians was gradually accomplished during the occurrence, rather than suddenly at the termination, of the events foreshown by the anticipated figures; and if we further notice that the woman's flight into the wilderness, whilst indicating the retirement of the Spirit of truth and the comparative invisibility of Christians, also evidently implies that the majority of the Christians, after their constitution into a visible and recognised body corporate, and occupancy of the

Roman throne, rejected the inspiration of the Spirit of truth, and stood before the world *professing*, but not *representing*, the holy and pure religion of Jesus Christ, it will be seen, that if history shows that from the period denoted by the second prophetic announcement, true Christians sought their spiritual sustenance from God in solitude, or were almost invisible for 1260 years; that during the period from the first to the second announcements, those Christians became less and less conspicuous among the public worshippers; and that those public worshippers retained the name, without preserving the spirit, of Christians; the force of the figure, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days," if we except the obvious inference, which will presently receive further notice, that a reappearance of the Spirit of truth would be manifested at the expiration of the decreed term of his retirement, will be in every way satisfied.

The figurations intervening between the two announcements of the woman's flight into the wilderness, are commenced by "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels; and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

The conflict, previously suggested as a probable result of the simultaneous occupation of the same symbolic heaven by the woman and the dragon, may be readily recognised as here pre-figured. *Michael* mentioned by the prophet Daniel as the prince of the Jewish people, and in this instance as the antagonist of the dragon, arrays the forces of one party in the conflict under a Christian standard; whilst his title, *the archangel* (Jude) characterises the conflict as a struggle for religious supremacy. *The dragon*, determines the opposing party to be the representatives of all the heathen and unbelieving nations of the earth.

Whilst, therefore, "And there was war in heaven"

denotes a conflict between the ruling powers in the Roman empire ; “ Michael and his angels fought against the dragon ; and the dragon fought and his angels,” depicts the Christians and Unbelievers as the contending parties, and religious supremacy as the object of the struggle. The discomfiture of the Unbelievers is next shown by “ and prevailed not ;” as is also shown their complete degradation, together with the permanent downfall of their religious system and its officiating dignitaries, by “ neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out unto the earth, and his angels were cast out with him.”

The next terms are, “ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea ! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

With what sympathy and delight must the heart of the Evangelist have responded to “ the loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ,” as he recognised a Christian chorus of voices rejoicing over their victory and the triumph of their Master’s kingdom. With what joy, too, must he have heard the loud voice further saying, “ For the accuser of our brethren is cast down which accused them before our God day and night,” and thus causing him to hear by anticipation, Christians congratulating each other on their exemption from the persecutions to which their brethren before them had been subjected by the false accusations of their unbelieving enemies. Well might he re-echo the joyous Christian chorus as the word recalled to his mind Satan presenting himself before the

LORD in the case of Job (Job i.), and “standing before the angel of the Lord to resist him” in the case of the typical Joshua the high priest (Zec. iii. 1.); and thus revealed to him the unseen instigator, and thereby the malignant nature, of the persecutions, their escape from which his brethren were thus joyfully proclaiming. And as he heard the voice still further saying, “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death,” and thus had vividly brought before him a picture of past bitter persecution and martyrdom, which he might well refer to as explaining the woman’s cry, when “travailing in birth and pained to be delivered,” how eagerly must he, nevertheless, have responded to the Christian voices triumphantly proclaiming that their persecuted and slain brethren had contributed to the present victory by preferring death to abjuring their faith in the efficacy of the atoning blood of Jesus Christ, or to ceasing to bear testimony to the truth of his holy word. Well might the Evangelist have exclaimed, as did the prophetic voice in conclusion of the Christians’ song of triumph, “Therefore rejoice, ye heavens, and ye that dwell in them.”

It may be here observed that the terms “Therefore rejoice, ye heavens, and ye that dwell in them,” as well as those which follow, “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time,” are open to be read as characterising comments by the revealing spirit of the prophecy, rather than as comments belonging to the province of history to elucidate otherwise than generally. If we refer, however, to Ps. cxliv. 15, where the Psalmist, on concluding his song of joy and thanksgiving, exclaims, “Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord,” it will be seen that a consistent and natural response to “Therefore rejoice, ye heavens, and ye that dwell in them,” will be supplied by history if we find that the Christians’ exultations were accompanied by acknowledgments and proclamations of the happiness accruing to a

people under Christian government; whilst, on the other hand, will be obtained a natural converse to the picture, as also a perfect illustration of "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time," if history informs us that the religious system of the unbelievers, although degraded and dethroned, still lived amongst sections of the Roman people and amongst the barbarians ("the earth" and "the sea," as before explained and exemplified); and that furious struggles, promoted by despair and resulting in entailing calamity and woe on its vanquished adherents, were made to restore its influence.

Not to the unbelieving worshippers only, however, does the prophecy denote trouble; for the next terms "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child," demand from history some signal effort on the part of the unbelievers to deprive the Christians of the spirit of the religion which had advanced them to their recently acquired elevated position. The precise nature of the effort we must await the reply of history to disclose; but as its result is next prefigured, and is commenced by the second announcement, before referred to, of the woman's flight into the wilderness, we may already conclude that the Unbelievers had gained some new and important accession of strength, which they directed with considerable success towards extinguishing the vitality of the Christian religion.

The result of the dragon's persecution is thus prefigured:—"And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Having already concluded that the figure of the woman's

flight into the wilderness revealed the retirement of the Spirit of truth from the public haunts of men, and, as its visible exponent, true Christians seeking their spiritual sustenance from God in a solitude created by dissimilarity of spirit, faith, practice, and number from the public worshippers around them; and having previously had occasion to quote the imperial eagle standard of the Roman armies as sufficiently distinctive in the first century to justify the superior claim of the Roman military power to an eagle as its symbol; and as the eagle standard continued to be equally distinctive through many succeeding centuries, and the period expressed by “a time, and times, and half a time” has been previously prophetically declared to be 1260 days, or 1260 literal years; and as to interpret “the two wings of a great eagle” otherwise than as including the complete supporting power of the body would be to distort the figure by supposing the figurative eagle to have had other wings than those specified; and noting that the apostle James, alluding to the tongue as an “unruly evil, full of deadly poison,” writes, “out of the same mouth proceedeth blessing and cursing,” and proceeds to illustrate his subject by “Doth a fountain send forth at the same place sweet *water* and bitter?” and also noting the distinctive force with which the title “*serpent*” (previously, and subsequently “*dragon*”) points to the infusion of poisonous doctrines and insidious religious subtleties as represented by the *water* cast out of the serpent’s mouth; and further noting that this *water* is expressed in the original by a word signifying *river water*, thus excluding the barbarians, whom, in an earlier part of the prophecy, we have had prefigured by *the sea*, as also the Roman people by *the earth*; and seeing that the prophecy declares 1260 years to be the term of the woman’s sustenance in the wilderness, and that we cannot therefore resist the inference, before referred to, that her reappearance in the public haunts of men at its expiration is also thereby declared; nor the conclusion therefrom, that during that time, “the earth” was occupied in swallowing up the serpent’s *water* as a flood,—as also those “who keep the commandments of God and have the testimony of Jesus

Christ" in sustaining the dragon's war; so it will be seen that the force of the several figurative terms will be exhausted if we ascertain—That the season of Christian rejoicings was succeeded by furious struggles, promoted by despair on the part of the Unbelievers, to restore the influence of their dethroned and degraded religious system, resulting in entailing calamity and woe upon its vanquished adherents; That signal efforts to deprive the Christians of the spirit of the religion which had advanced them to their recently acquired elevated position, were made by the Unbelievers, who having gained some new and important accession of strength, directed their forces towards extinguishing the vitality of the Christian religion; That their efforts resulted in banishing the spirit and accordingly the disciples of that religion into obscurity for 1260 years; That the remaining public worshippers retained the name without the spirit of Christians; That the mitigated result of banishment in the place of extermination was due to the favour and support of an emperor, who was sole master, and united under one standard the military forces, of the Roman empire; That the exterminating efforts of the Unbelievers, thus partially frustrated, were continued in the form of a flood of poisonous doctrines and insidious religious subtilties, which threatened to complete the unfinished work by overwhelming the Spirit of truth whilst fleeing, and after his flight, into the retirement, "prepared of God," necessary to his safety; That the Roman people or their successors, in the course of time, absorbed, extinguished, or mitigated the effects of those doctrines and subtilties to such an extent as to save the Spirit of truth from the annihilation threatened by the flood; That true Christians, or those "who keep the commandments of God, and have the testimony of Jesus Christ" were few in number and but a remnant of those who had cast down the Unbelievers, together with their religious system, from the Roman throne; That the future experience of that remnant betrayed the enmity of the prince of this world, and the active obedience yielded by his adherents to his secret instigations; and lastly, That on the expiration of 1260 years "the waters of the flood had

abated from off the earth ;” that the dragon’s power to make successful war against the Christian remnant was curtailed ; that a manifestation of the reappearance of the Spirit of truth took place, and, as a visible sign thereof, that Christians were invested with marks of stability and permanence sufficiently distinctive and remarkable to be held as consistent evidence that the term of their banishment from collectively taking conspicuous part in public events had terminated.

Having now carefully analysed the second part of the seventh trumpet, and attached to its terms and figures such interpretations as they seem to enforce, we must see to what extent history corresponds therewith. The interest with which our search is invested is greatly enhanced by the importance of its issue ; for should history be found to record events, transpiring in their chronological place and order, sufficiently distinctive to convert the now assumed interpretations into demonstrated fulfilments, one of two alternatives must apparently be adopted—either the principle of historical interpretation of the Apocalypse must be abandoned, and the authority ignored of the remarkable array of evidences already recorded in its favour ; or the Apocalyptic decree must be accepted which declares that all religionists, whether denominated Christians or otherwise, *collectively* taking conspicuous part in public events for the 1260 years prophetically denoted, have no just claim to the title of Christians, or to be enrolled amongst the children of the Spirit of truth. With such an issue before us, therefore, an attentive examination of history, as also a careful estimate of the illustrative force of such accordances with the prophecy and evidences of its fulfilment as may result from our search, is imposed, as well in the interest of truth, as of the religionists affected by the Apocalyptic decree.

It will be remembered that the commencing date of our historical illustrations has been referred by the figure of the child-bearing woman to the year 313, thereby denoting that we have entered on a series of figurations parallel with those previously illustrated ; and consequently on a period the marked events of which have been already recorded.

During our investigation of history, therefore, we shall be assisted to arrive at sound conclusions by the test imposed by the parallel figurations, inasmuch as consistency requires that certain recognisable points of relationship should be exhibited between them; and that the events recorded in illustration of the first series should also be generally illustrative of the second, and in no case contradict, or be contradicted by, any additional extracts from the records of history which the present figurations may demand for their more particular elucidation. Accordingly, seeing that the events already fully recounted for the purposes of our former illustrations may be easily referred to if fuller information be wished, our course of proceeding will be, to review our former records, to extract briefly such portions as may be found applicable, and to add such other historical testimonies as may from time to time be demanded.

The relationship of the figurations now analysed to those of the fifth and sixth seals have doubtless been already discerned, and on turning to vol. i. we find that the historical circumstances recorded in elucidation of those seals are in strict conformity with our present requirements. The date also well agrees, as at p. 65 we have, "The defeat and death of Maximin, A.D. 313, soon delivered the church from the last and most implacable of her enemies;" and as we have at p. 85, referring to the same year, "About four months after the conquest of Italy, the emperor made a solemn and authentic declaration of his sentiments by the celebrated edict of Milan, which restored peace to the Catholic church," it will be seen that the year 313 was remarkable for the termination of the persecutions against the Christians depicted under the fifth seal; for the inauguration of the circumstances (resulting in the subversion of Paganism by Christianity) depicted under the sixth seal; for its being Apocalyptically pointed out as the commencing year of the events depicted under the second part of the seventh trumpet; for the illustrative suitability of its events to verify the accuracy of the prophetic figure denoting it; and for its being the first year in which the Roman throne was occupied by a Christian emperor. Whilst, therefore, the

termination of the fifth seal by the opening of the sixth is shown to be chronologically parallel with the commencement of the second part of the seventh trumpet, we have also good promise that history, by confirming the foregoing interpretations, will fully establish the relationship lately remarked as required by consistency to be exhibited between the parallel figurations.

To verify the statement that the historical circumstances recorded in elucidation of the fifth and sixth seals are in strict conformity with our present requirements, we must refer to Lectures III. IV. and V. in which those circumstances are recounted; and which will be found sufficiently illustrative to have justified their repetition on the present occasion. For the reasons before given, however, we shall simply review those lectures, and reproduce such portions only as more immediately meet the several requirements suggested during our analysis.

Adopting the order of the prophecy, and confining ourselves to the terms of interpretation which the exigencies of the prophetic language have demanded, these requirements have been found to be:—That in the year 313, the Spirit of truth—the visible exponents of his presence being called Christians, or “those who keep the commandments of God, and have the testimony of Jesus Christ”—enjoyed the favour of a Roman emperor; That a lesser but eminent ruler supported him; That the zeal of Christian bishops was manifested in his behalf; That his struggles to give the Christians a public position in the world such as they had not previously occupied were attended by circumstances of great trial and peril; That a third authority in the empire opposed the Spirit of truth, and degraded his bishops; That the unbelieving representatives of all the heathen nations, instigated by the prince of this world and filled with malignity at the imminent prospect of the Christians obtaining a political existence, leagued themselves together to deprive them of that existence so soon as obtained; that the Christians were elevated to a publicly recognised position such as they had not previously enjoyed, and soon occupied the Roman throne in the person of a *Christian* emperor; That

their reign was brief ; That they were soon compelled to seek their spiritual sustenance from God in a solitude created by dissimilarity of spirit, faith, practice, and number, from the public worshippers around them ; That a struggle for religious supremacy between the Christians and Unbelievers ensued, resulting in the discomfiture, and political degradation of the Unbelievers, together with the permanent downfall of their religious system (which the historical extracts we have quoted now enable us to denominate Paganism), and its officiating dignitaries ; that the Christians greatly rejoiced over their victory and the triumph of their Master's kingdom ; congratulated each other on their exemption from the persecutions to which their brethren before them had been subjected by the false accusations of their unbelieving enemies ; and triumphantly proclaimed that their persecuted and slain brethren had contributed to the present victory by preferring death to abjuring their faith in the efficacy of the atoning blood of Jesus Christ, or to ceasing to bear testimony to the truth of his holy word ; That these exultations were accompanied by acknowledgments and proclamations of the happiness accruing to a people under Christian government ; That Paganism, although dethroned and degraded, still lived amongst sections of the Roman people and amongst the barbarians ; That furious struggles, promoted by despair, were made by the Unbelievers to restore the influence of their religion, resulting in entailing calamity and woe upon its vanquished adherents ; That signal efforts to deprive the Christians of the spirit of the religion that had advanced them to their recently acquired elevated position, were made by the Unbelievers, who, having gained some new and important accession of strength, directed their forces towards extinguishing the vitality of the Christian religion ; That their efforts resulted in banishing the spirit and the disciples of that religion into obscurity for 1260 years ; That the remaining public worshippers retained the name without the spirit of Christians ; That the mitigated result of banishment in the place of extermination was due to the favour and support of an emperor, who was sole master, and united under one

standard the military power of the Roman empire ; That the exterminating efforts of the Unbelievers, thus partially frustrated, were continued in the form of a flood of poisonous doctrines and insidious religious subtilities, which threatened to complete the unfinished work by overwhelming the Spirit of truth whilst fleeing, and after his flight into the retirement, “prepared of God” necessary to his safety ; That the Roman people, or their successors, in the course of time, absorbed, extinguished, or mitigated the effects of those doctrines and subtilities to such an extent as to save the Spirit of truth from the annihilation threatened by the flood ; That true Christians, or those “who keep the commandments of God and have the testimony of Jesus Christ,” were few in number, and but a remnant of those who had cast down the Unbelievers, together with their religious system, from the Roman throne ; That the future experience of that remnant betrayed the enmity of the prince of this world, and the active obedience yielded by his adherents to his secret instigations ; and lastly, That, on the expiration of 1260 years, “the waters of the flood had abated from off the earth,” that the dragon’s power to make successful war with the Christian remnant was curtailed, that a manifestation of the reappearance of the Spirit of truth took place, and, as a visible sign thereof, that Christians were invested with marks of stability and permanence sufficiently distinctive and remarkable to be held as consistent evidence that the term of their banishment from collectively taking conspicuous part in public events had terminated.

In reply to these requirements history informs us :—That the Christians, having been from time to time persecuted with more or less severity by the Pagan emperors of the Roman empire, were, in the year 303, subjected by the emperor Diocletian, at the instigation of Galerius, to a persecution of such severity that its term of duration (ten years) has been historically styled *the era of martyrs*. We have the circumstances of this persecution thus reviewed in Lecture III. p. 66 :—“That a memorable era of Christian persecution, emphatically styled *the era of martyrs*, occurred A.D. 303 to 313, has been abundantly shown and found to be

in its chronological place; also that Christian blood was shed by the Roman rulers and people, to an extent previously unknown; that martyrdom was the only visible Christian worship is illustrated by 'being left destitute of any public exercise of religion,' and 'the punishment of death decreed against all who should presume to hold any secret assemblies for the purpose of religious worship;' to which may be added the silent testimony of inscriptions, still existing in caves and catacombs where the Christians secretly congregated for worship, cut in memory of a martyr, or otherwise referring to the cruelties of Diocletian's persecution. That they would be slain in the character of a sin-offering, is answered by 'everyone refusing to offer sacrifice should immediately be burnt alive,' 'the magistrates were commanded to employ every method of severity which might reclaim them from their odious superstition, and oblige them to return to the established worship of the gods,' and, 'the edicts which we have published to enforce the worship of the gods,' all implying the Christians being sacrificed to appease the wrath of the heathen gods, to whom the presence of the Christians was deemed to be a great offence, and the cause of the calamities that had lately befallen the empire. 'The governors in the provinces were authorised in punishing with death the refusal of the Christians to deliver up the sacred books,' illustrates that they would be found preferring death to parting with their bibles or abjuring their faith. Ten years shows the persecution to have been remarkable for the length of its duration, and the circumstances thereof, for its unparalleled severity. The edict of toleration extracted from Galerius by the torments of a loathsome disease, and a sense of his approaching end, illustrates in its fullest sense, the public acknowledgment of injustice and error, and the public recognition of the righteousness of the Christian cause—'desirous of repairing the mischief that he had occasioned,' indicating remorse, and 'we hope that our indulgence will engage the Christians to offer their prayers to the Deity whom they adore for our safety,' indicating fear in his last moments, of being judged for his cruelties, and the blood of the martyrs shed by him being eternally

avenged;” from which it will be seen that the Christians’ experience previous to the year 313 furnishes a perfect comment on the prophetic figure, “And she being with child cried, travailing in birth, and pained to be delivered,” which has been held to denote that the struggles of the Spirit of truth to give to the Christians a public position in the world, such as they had not hitherto occupied, were attended by circumstances of great trial and peril; as also will it be seen that the prophetic figure is parallel with, and refers to the same event as that of the fifth seal, “And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” and therefore that the experience of the Christians foreshown by, “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” should follow the edicts referred to of the dying emperor Galerius.

That this experience did follow is thus shown in Gibbon’s 16th chapter. After reciting the last edict of Galerius, issued A.D. 311, which will be found in vol. i., p. 63 of our first series, the historian says:—

“When Galerius subscribed this edict of toleration, he was well assured that Licinius would readily comply with the inclinations of his friend and benefactor, and that any measures in favour of the Christians would obtain the approbation of Constantine. But the emperor would not venture to insert in the preamble the name of Maximin, whose consent was of the greatest importance, and who succeeded a few days afterwards to the provinces of Asia. In the first six months, however, of his new reign, Maximin affected to adopt the prudent counsels of his predecessor; and though he never condescended to secure the tranquillity of the church by a public edict, Sabinus, his prætorian prefect, addressed a circular letter to all the governors and magistrates of the provinces, expatiating on the imperial clemency, acknowledging the invincible obstinacy of the Christians, and directing the officers of justice to cease their ineffectual prosecutions, and to connive at the *secret* assemblies of those enthusiasts. In consequence of these orders, great numbers

of Christians were released from prison, or delivered from the mines. The confessors, *singing hymns of triumph*, returned into their own countries; and those who had yielded to the violence of the tempest, solicited with tears of repentance their re-admission into the bosom of the church."

Having thus sufficiently shown us for our present purpose that the Christians were indirectly recognised by the emperor Maximin and directly favoured by the emperor Constantine and Licinius, before giving that favour and its consequences more conspicuous mention, Gibbon proceeds to illustrate, "And there appeared another wonder in heaven and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born;" which have been held to require in illustration, that a third authority in the empire opposed the Spirit of truth, and degraded his bishops; and that the unbelieving representatives of all the heathen nations, instigated by the prince of this world and filled with malignity at the imminent prospect of the Christians obtaining a political existence in the empire, leagued themselves together to deprive them of that existence so soon as obtained. These requirements the historian satisfies by saying in continuation:—

"But this treacherous calm was of short duration; nor could the Christians of the east place any confidence in the character of their sovereign. Cruelty and *superstition* were the ruling passions of the soul of Maximin. The former suggested the means, the latter pointed out the objects, of persecution. The emperor [fit representative of the symbolic dragon's tail] was devoted to *the worship of the gods, to the study of magic, and to the belief of oracles*. The prophets or philosophers, [the dragon's representatives of all the idolatrous nations of the earth], whom he revered as the favourites of heaven, were frequently raised to the government of provinces, and admitted into his most secret councils. They easily convinced him that the Christians had been indebted for their victories to their regular discipline, and that the

weakness of polytheism had principally flowed from a want of union and subordination among the ministers of religion. [Instigated by the prince of this world and filled with malignity at the imminent prospect of the Christians obtaining a political existence in the empire, they leagued themselves together to deprive them of that existence so soon as obtained.] A system of government was therefore instituted, which was evidently copied from the policy of the church. In all the great cities of the empire, the temples were repaired and beautified by the order of Maximin; and the officiating priests of the *various deities* were subjected to the authority of a superior pontiff, *destined to oppose the bishop, and to promote the cause of Paganism*. These pontiffs acknowledged, in their turn, the supreme jurisdiction of the metropolitans or high priests of the province, who acted as the immediate vicegerents of the emperor himself. A white robe was the ensign of their dignity; and these new prelates were selected from the most noble and opulent families. By the influence of the magistrates, and of the sacerdotal order, a great number of dutiful addresses were obtained, particularly from the cities of Nicomedia, Antioch, and Tyre, which artfully represented the well-known intentions of the court as the general sense of the people; solicited the emperor to consult the laws of justice rather than the dictates of his clemency; expressed their abhorrence of the Christians, and humbly prayed that those impious sectaries might at least be excluded from the limits of their respective territories. The answer of Maximin to the address which he obtained from the citizens of Tyre is still extant. He praises their zeal and devotion in terms of the highest satisfaction; descants on the obstinate impiety of the Christians; and betrays, by the readiness with which he consents to their banishment [and thus opposed the Spirit of truth and degraded his bishops], that he considered himself as receiving, rather than as conferring, an obligation. The priests, as well as the magistrates, were empowered to enforce the execution of his edicts, which were engraved on tables of brass; and though it was recommended to them to avoid the effusion of blood, the most cruel and ignominious punish-

ments were inflicted on the refractory Christians. ["The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."] The Asiatic Christians had every thing to dread from the severity of a bigoted monarch, who prepared his measures of violence with such deliberate policy. But a few months had scarcely elapsed, before the edicts published by the two western emperors [Constantine and Licinius], obliged Maximin to suspend the prosecution of his designs [upon the man-child]; the civil war which he so rashly undertook against Licinius [for espousing the Christian cause—so Milner—"Before the decisive battle, Maximin vowed to Jupiter that, if victorious, he would abolish the Christian name"] employed all his attention; the defeat and death of Maximin soon delivered the church from the last and most implacable of her enemies; and facilitated her occupancy of the throne in the person of a Christian emperor, as foreshown by "And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne;" and as recorded by Gibbon in his 20th chapter, in which we also find the precise and exhaustive historic illustration of our subject discernible in the following extracts, quoted in vol. i. p. 83:—

"The public establishment of Christianity [the birth of the man-child] may be considered as one of those important and domestic revolutions which excite the most lively curiosity and afford the most valuable instruction. The victories and the civil policy of Constantine no longer influence the state of Europe, but a considerable portion of the globe still retains the impression which it received from the conversion of that monarch, and the ecclesiastical institution of his reign are still connected by an indissoluble chain with the opinions, the passions, and the interest of the present generation. While the important revolution yet remained in suspense, the Christians and the Pagans watched the conduct of their sovereign with the same anxiety. The former were prompted by every motive of zeal, as well as vanity, to exaggerate the marks of his favour, and the evidence of his faith. The latter, till their just apprehen-

sions were turned into despair and resentment, attempted to conceal from the world and from themselves, that the gods of Rome could no longer reckon the emperor in the number of their votaries. [The transition state prior to the investiture of the Spirit of truth with imperial favour may be here observed with interest.] As long as Constantine exercised a limited sovereignty over the provinces of Gaul, his Christian subjects were protected by the authority and perhaps by the laws of a prince who wisely left to the gods the vindication of their own honour. If we may credit the assertion of Constantine, he had been an indignant spectator of the savage cruelties which were inflicted by the hands of Roman soldiers on those citizens whose religion was their only crime. In the east and in the west he had seen the different effects of severity and indulgence; and as the former was rendered still more odious by the example of Galerius, his implacable enemy, the latter was recommended to his imitation by the authority and the advice of a dying father. The son of Constantius immediately suspended or repealed the edicts of persecution, and granted the free exercise of their religious ceremonies to all those who had already professed themselves members of the church. They were soon encouraged to depend on the favour, as well as on the justice, of their sovereign, who had imbibed a secret and sincere reverence for the name of Christ and for the God of the Christians.

“About four months after the conquest of Italy [A.D. 313], the emperor made a solemn and authentic declaration of his sentiments by the celebrated edict of Milan, which restored peace to the Catholic church. In a personal interview of the two western princes, Constantine [the chief emperor or symbolic sun] obtained the ready concurrence of his colleague, Licinius [the second emperor or symbolic moon]; the union of their names disarmed the fury of Maximin [the third emperor or dragon’s tail], and after the death of the tyrant of the east, the edict of Milan was received as a fundamental law of the Roman empire. The wisdom of the emperors provided for the restitution of all the civil and religious rights of which the

Christians had been so unjustly deprived. It was enacted, that the places of worship and public lands which had been confiscated should be restored to the church without dispute, without delay, and without expense. *The two emperors proclaim to the world that they have granted a free and absolute power to the Christians.* They gratefully acknowledge the many signal proofs which they have received of the divine favour, and they trust that the same Providence will for ever continue to protect the prosperity of the prince and people ;” or symbolically expressed, “There appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet. And she brought forth a man-child who was to rule all nations with a rod of iron ; and her child was caught up unto God, and to his throne,” which have demanded from history to show that in the year 313 the Spirit of truth—the visible exponents of his presence being called Christians, or those “who keep the commandments of God and have the testimony of Jesus Christ”—enjoyed the favour of a Roman emperor ; that a lesser but eminent ruler supported him ; and that the Christians were elevated to a publicly recognised position such as they had not previously enjoyed, and soon occupied the Roman throne in the person of a Christian emperor. The historian continues :—

“In the general order of Providence, princes and tyrants are considered as the members of heaven appointed to rule or chastise the nations of the earth. But sacred history affords many illustrious examples of the more immediate interposition of the Deity in the government of his chosen people. The same extraordinary Providence, which was no longer confined to the Jewish people, might elect Constantine and his family *as the protectors of the Christian world* Galerius and Maximin, Maxentius and Licinius, were the rivals who shared with the favourite of heaven the provinces of the empire. The tragic deaths of Galerius and Maximin soon gratified the resentment, and fulfilled the sanguine expectations of the Christians. The success of Constantine against Maxentius and Licinius removed the two formidable competitors who still opposed the triumph of the second David, and his course might seem to claim

the peculiar interposition of Providence. The conduct of Licinius soon betrayed the reluctance with which he had consented to the wise and humane regulations of the edict of Milan. The convocation of provincial synods was prohibited in his dominions, his Christian officers were ignominiously dismissed, and if he avoided the guilt, or rather danger, of a general persecution, his partial oppressions were rendered still more odious by the violation of a solemn and voluntary engagement. While the east, according to Eusebius, was involved in the shade of infernal darkness [under the seven-headed dragon's presidency], *the auspicious rays of celestial light* [emanating from the woman clothed with the sun] *warmed and illuminated the provinces of the west*. The piety of Constantine was admitted as an unexceptionable proof of the justice of his arms, and his use of victory confirmed the opinion of the Christians that their hero was inspired and conducted by the Lord of Hosts.

"The conquest of Italy produced a general edict of toleration; and as soon as the defeat of Licinius had invested Constantine with the sole dominion of the Roman world, *he immediately, by circular letters, exhorted all his subjects to imitate without delay the example of their sovereign and to embrace the divine truth of Christianity*.

"The assurance that the elevation of Constantine was intimately connected with the designs of Providence instilled into the minds of the Christians a warm and active loyalty in his favour, and they confidently expected that their strenuous efforts would be seconded by some divine and miraculous aid. The regular correspondence which connected *the bishops* ["And upon her head a crown of twelve stars"] of the most distant provinces enabled them freely to communicate their wishes and designs [to manifest their Christian zeal]; and to transmit without danger any useful intelligence, or pious contributions, which might promote the service of Constantine, *who publicly declared that he had taken up arms for the deliverance of the church*.

"The enthusiasm which inspired the troops, and perhaps the emperor himself, had sharpened their swords, while it satisfied their conscience. They marched to battle with the

full assurance, that the same God, who had formerly opened a passage to the Israelites through the waters of Jordan at the sound of the trumpets of Joshua, would display his visible majesty and power in the victory of Constantine. The evidence of ecclesiastical history is prepared to affirm, that their expectations were justified by the conspicuous miracle to which the conversion of *the first Christian emperor* has been almost unanimously ascribed.

“ In one of the marches of Constantine, he is reported by Eusebius to have seen the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words:—By this conquer. This amazing object in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion, but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared to him, and, displaying the celestial sign of the cross, he directed Constantine to frame a similar standard, and to march with an assurance of victory against Maxentius and all his enemies. Eusebius contents himself by alleging that this was related to him by Constantine just before his death, who attested its truth by a solemn oath.”

It will be now seen that history has very interestingly and faithfully replied to the prophetic terms, “ And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven ; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron : and her child was caught up unto God and unto his throne ; ” which have been held to require illustration, “ That in the year 313, the Spirit of truth—the visible exponents of his presence being called Christians, or

those “who keep the commandments of God and have the testimony of Jesus Christ”—enjoyed the favour of a Roman emperor; That a lesser but eminent ruler supported him; That Christian bishops manifested their zeal in his behalf; That his struggles to give the Christians a public position in the world such as they had not previously occupied were attended by circumstances of great trial and peril; That a third authority in the empire opposed the Spirit of truth and degraded his bishops; That the unbelieving representatives of all the heathen nations, instigated by the prince of this world and filled with malignity at the imminent prospect of the Christians obtaining a political existence, leagued themselves together to deprive them of that existence so soon as obtained; and that the Christians were elevated to a publicly recognised position in the empire such as they had not previously enjoyed, and soon occupied the Roman throne in the person of a Christian emperor.

It will be also seen that the relationship between the figurations of the fifth and sixth seals and those under investigation has been sufficiently demonstrated to recommend a re-perusal of the Lectures III., IV. and V., which have been recently referred to as containing a record of events, in elucidation of those seals, that could not have been with propriety omitted from our present illustrations, had they not been already set forth in those Lectures, and thus rendered of easy reference.

Having been prepared by Gibbon’s notice of the conduct of Licinius to recognise in that emperor, no longer a supporter of the Christian cause, but a leader of the Unbelievers against the armies of Constantine marching under the standard of the cross, in accordance with the prophetic terms, “And there was war in heaven,” we shall confirm the same by drawing our next historical elucidation from Dr. Mosheim’s ecclesiastical history.

Postponing the consideration of the first mention of the woman’s flight into the wilderness to the time of its second mention, and continuing our subject from the same historical point at which our quotations from Gibbon were terminated, viz., the miraculous conversion of Constantine,

we find Dr. Mosheim giving a succinct illustration of the next prophetic terms, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him;" which have been held to denote a conflict between the Christians and Unbelievers for religious supremacy, resulting in the discomfiture and complete political degradation of the latter, together with the permanent downfall of their religious system and its officiating dignitaries. The Doctor says:—

"The joy with which the Christians were elated on account of the favourable edicts of Constantine and Licinius, was soon interrupted by the war which broke out between these two princes. Licinius, being defeated in a pitched battle, in the year 314, made a treaty of peace with Constantine, and observed it during the space of nine years. But his turbulent spirit rendered him an enemy to repose; and his natural violence seconded, *and still further incensed by the suggestions of the heathen priests*, armed him against Constantine, in the year 324, for the second time. During this war, he endeavoured to engage in his cause all those [angels of the dragon] who remained attached to the ancient superstition, that thus he might oppress his adversary with numbers; and, in order to this, he persecuted the Christians in a cruel manner, and put to death many of their bishops, after trying them with torments of a most barbarous nature. But all his enterprises proved abortive; for after several battles fought without success, he was reduced to the necessity of throwing himself at the victor's feet, and imploring his clemency; which, however, he did not long enjoy; for he was strangled by the orders of Constantine, in the year 325. After the defeat of Licinius the empire was ruled by Constantine alone unto his death, and the Christian cause experienced, in its happy progress, the effects of his auspicious administration. This zealous

prince employed all the resources of his genius, all the authority of his laws, and all the engaging charms of his munificence and liberality, to efface, by degrees, *the superstitions of Paganism*, and to propagate Christianity in every corner of the Roman empire. He had learned, no doubt, from the disturbances continually excited by Licinius, that neither himself nor the empire could enjoy a fixed state of tranquillity and safety as long as the ancient superstitions subsisted; *and therefore, from this period, he openly opposed the sacred rites of Paganism, as a religion detrimental to the interests of the state.*

“After the death of Constantine, which happened in the year 337, his three sons, Constantine II., Constantius, and Constans were, in consequence of his appointment, put in the possession of the empire, and were all saluted as emperors and augusti by the Roman senate. None of these three brothers possessed the spirit and genius of their father. They all, indeed, followed his example, in continuing to abrogate and efface *the ancient superstitions of the Romans and other idolatrous nations*, and to accelerate the progress of the Christian religion throughout the empire. This zeal was, no doubt, laudable; its end was excellent, but, in the means used to accomplish it, there were many things worthy of blame.”

As Dr. Mosheim then says, “This flourishing progress of the Christian religion was greatly interrupted, and the church reduced to the brink of destruction,” and thus prepares us for an historical illustration of the terms, “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child,” we must temporarily interrupt the historian to complete our present subject, as also to set forth the comments of history on “the loud voice saying in heaven, Now is come salvation, &c.,” which precedes the above terms in the prophetic narrative.

The illustration of the terms “And there was war in heaven, &c.” may be deemed to be sufficiently completed by the following additional historic testimonies to the consequences of the defeat of Licinius. Thus Gibbon:—“By this victory

of Constantine, A.D. 323, the Roman world was again united under the authority of one emperor, thirty-seven years after Diocletian had divided his power and provinces with his associate, Maximian. The successive steps of the elevation of Constantine, from his first assuming the purple at York, to the resignation of Licinius at Nicomedia, have been related with some minuteness and precision, not only as the events are in themselves both interesting and important, but still more as they contributed to the decline of the empire, by the expense of blood and treasure, and by the perpetual increase, as well of the taxes, as of the military establishment. The foundation of Constantinople, *and the establishment of the Christian religion*, were the immediate and memorable consequences of this revolution.

“The first edicts of Constantine gave free toleration to all religions, but as he advanced in years, he issued edicts suppressing pagan sacrifices, ordering the destruction of pagan temples, and tolerating no other public worship than the Christian. The sons of Constantine trod in the footsteps of their father with more zeal and less discretion. The demolition of the pagan temples was celebrated as one of the auspicious events in the reigns of Constans and Constantius. During the progress of Paganism to its final ruin, toleration was granted to its votaries by some of Constantine’s successors; and *in the reign of Julian*, Paganism received the favour and active support of that emperor; but the genius and power of Julian were unequal to the enterprise of restoring a religion which was destitute of theological principles, of moral precepts, and of ecclesiastical discipline, which rapidly hastened to decay and dissolution. The ruin of Paganism, *in the reign of Theodosius* is perhaps the only example of the total extirpation of any ancient and popular institution, and may therefore deserve to be considered as a singular event in the history of the human mind. The zeal of the emperors was exerted to vindicate their own honour, and that of the Deity, and the temples of the Roman world were subverted about sixty years after the conversion of Constantine. The gods of antiquity were dragged in triumph at the chariot-wheels of Theodosius

In a full meeting of the senate, the emperor proposed, according to the forms of the republic, the important question—Whether the worship of Jupiter, or that of Christ, should be the religion of the Romans. Jupiter was condemned and degraded by a very large majority. The conversion of the senate was soon followed by that of the nobility, and *the luminaries of the world* were impatient to strip themselves of their pontifical garments. The decrees of the Senate, which proscribed the worship of idols, were ratified by the consent of the Romans, and the solitary temples were abandoned to ruin and contempt. A special commission was granted to two officers of distinguished rank in the west, and the prætorian prefect of the east, by which they were directed to shut the temples, to seize or destroy the instruments of idolatry, to abolish the privileges of the priests, and to confiscate the consecrated property. The temples of the Roman empire were deserted or destroyed. The generation that arose in the world after the promulgation of the imperial laws was attracted within the pale of the Catholic church, and so rapid was the fall of Paganism, that only twenty-eight years after the death of Theodosius (395), the faint and minute vestiges were no longer visible to the eye of the legislator [“The great dragon was cast out into the earth, and his angels were cast out with him, neither was their place found any more in heaven”—Calamity and woe were the penalties of adherence to the ancient superstition.]—The ruin of the pagan religion is described by the sophists as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and night;” and as the foregoing has been also quoted in our former series to illustrate the first part of the sixth seal, it will be seen that the terms under notice are parallel with, “And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every

mountain and island were moved out of their places ; and the kings of the earth and the great men, and the rich men and the chief captains, and the mighty men, and every bond-man and every free-man hid themselves in the dens and the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb ; for the great day of his wrath is come ; and who shall be able to stand ? ” and furthermore finding in vol. i. p. 91, the following review of the historical circumstances illustrating the foregoing terms, “ Gibbon has shown us that one of the most memorable revolutions that ever occurred in the world, and answering in character to the force of the Apocalyptic terms, immediately succeeded the previous persecution ; that under its effects Paganism was politically extirpated, its edifices destroyed, its emperors slain, and its pontiffs, augurs, and other dignitaries degraded by a power they could not resist ; that the heathen emperors and people fled in wild terror and panic-stricken from the face of a Christian emperor, who was recognised as animated by divine favour, and as executing the decrees of divine retributive justice ; that the blood of the martyrs was avenged ; that Christ was recognised as the Avenger ; that all opposition to the Christian forces, marching to battle under the sign and banner of the cross, was swept away ; and the triumph of the Christians, and their justification in the sight of man completed,” so it will be also seen that the relationship between the circumstances illustrating the two prophetic figurations due to consistency is again apparent.

The significance attached to the defeat and resignation of Licinius at the time of its occurrence is also attested by a picture, which, according to Eusebius, was placed over Constantine’s palace gate, and represented that monarch with the cross above his head, and beneath, his vanquished foe Licinius in the form of a *dragon* cast into darkness. A medal also of similar device is thus commented on by Ranke :— “ As we see on the coins of Constantine the labarum with the monogram of Christ above *the conquered dragon*, even so did the worship and name of Christ stand triumphant over

prostrate heathenism.” Eusebius also mentions that, in a letter from Constantine to himself, the emperor writes :—
 “That *dragon* having been deposed from the governance of affairs, by God’s providence.”

The illustration of the terms under notice being now complete, before proceeding, the remark appears to be pertinent, if not enforced, that those who, in opposition to numerous sceptics, agree with the learned authors of the Universal History and many others in admitting the authenticity of the miracles to which the sudden conversion of Constantine to Christianity is ascribed by Eusebius, and with those who think it sufficiently proved that the divine power interposed here to confirm the wavering faith of Constantine by a stupendous miracle, seem to be entitled to refer with effect in support of their belief to the language of the prophecy we are now considering, as well as to that of the sixth seal just quoted. A close and careful analysis of the several prophetic terms has revealed the operation of unseen antagonistic agencies in the conflict, which, at this eventful period of the history of the church, ensued between the Christians and pagans for supremacy. The inference, therefore, seems to be fair and strongly confirmed by “Michael and his angels fought against the dragon ; and the dragon fought and his angels,” that, unless the possibility of miracles be denied, the establishment of the kingdom of Jesus Christ in the Roman world may be deemed as supreme an occasion for miraculous manifestations of divine interposition, as that of its earlier establishment in Judæa. It may be also remarked, that those who contend, against numerous adversaries, that genuine miracles ceased in the fourth century, appear to be entitled to claim “And the woman fled into the wilderness” as affording very strong presumptive evidence in their favour.

Resuming our subject.—Nothing could be more natural than that a revolution resulting in “the ruin of Paganism” and “the establishment of the Christian religion” in the Roman world, should be followed by Christian rejoicings ; nor could a more perfect comment be obtained on the next terms of the prophecy than that

supplied by ecclesiastical historians generally in their relations of the jubilant manifestations of joy exhibited by the Christians on the occasion of the dejection of Paganism from the Roman throne. The prophecy is:—“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death;” and on the part of history, in addition to the already quoted illustrative testimonies of Gibbon and Mosheim, we have Eusebius giving the following eloquent expression to the prevailing sense of joy and exultation consequent on Constantine’s establishment of Christianity. Addressing a Tyrian congregation, he says:—“What so many of the Lord’s saints and confessors before our time desired to see and saw not, and to hear and heard not, that behold now before our eyes! It was of us the prophet spake when he told how the wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily. Whereas the church was widowed and desolate, her children have now to exclaim to her, Make room, enlarge thy borders! the place is too strait for us. The promise is fulfilling to her, In righteousness shalt thou be established; all thy children shall be taught of God; and great shall be the peace of thy children. Formerly, we used to sing, We have heard what thou didst in our fathers’ days; but now we have to sing a second song of victory; *our own eyes have seen his salvation.*” He also writes:—“The event surpassed all words. Soldiers with naked swords kept watch around the palace gate. But the men of God passed through the midst of them without fear, and entered the heart of the palace. *The bishops sat down at the emperor’s table, and the rest all around him. It looked like the image of the very kingdom of Christ, and was altogether more like a dream than a reality.*” He also tells us on concluding his Church History:—“All former evils were forgotten. There was a self-abandonment to the enjoyment of the present good things and

the expectation of future." Medals, struck at this period, also supply their testimony to the prevailing sense of exultant joy. One represents a phoenix with rays as of the rising sun radiating from its head, and has an inscription referring to the happiness of the times. Another, struck in the twentieth year of Constantine's reign to commemorate the remarkable continuance of tranquillity under Christian rule, bears an inscription—*Blessed tranquillity*. And as Eusebius further informs us that the Christians were everywhere heard congratulating each other on their recent triumph; that their re-opened churches resounded with grateful acknowledgments of the divine interposition in their favour, without which they could not have achieved such a victory over their pagan persecutors; that they unanimously ascribed their late sufferings, the martyrdom of their brethren, and the false accusations of their heathen adversaries to the secret instigations of "the old serpent, the Devil," whose casting down they identified with the dejection of Paganism; that honours, as to conquerors, were paid to the memory of those who had by their deaths achieved a victory for the cross and upheld the testimony of Jesus Christ; that the confiscated properties of the martyrs were restored to their relatives or to the church; that by imperial orders, living confessors were liberated from prison or the mines, released from exile, and bidden to return in joy to the homes, where their brethren awaited to welcome them with applauding acclamations; and as Schlegel says, referring to the Constantinian revolution, "Next to the apostles the martyrs must occupy the second place among those that were instrumental in bringing about this mighty renovation of society;" and Theodoret mentions, that many of the fathers at the council of Nice bore marks on their bodies of the Lord Jesus—some deprived of an eye, some of a leg, and some cauterised in the hands; it will be seen that the historic illustration of the prophetic voice ending with "Therefore rejoice ye heavens, and ye that dwell in them," is as remarkable as complete; and equally so is the illustration of "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great

wrath, because he knoweth that he hath but a short time” by the quotation from Gibbon at p. 185, setting forth the results of the furious struggles of the pagans to restore the influence of their religion, and the calamity and woe entailed upon its vanquished adherents, “during its progress to final ruin.”

For the illustration of the next terms “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child,” which have been held to require from history, That signal efforts to deprive the Christians of the spirit of the religion that had advanced them to their recently acquired elevated position, were made by the Unbelievers, who, having gained some new and important accession of strength, directed their forces towards extinguishing the vitality of the Christian religion, we resume our extracts from Dr. Mosheim’s ecclesiastical history. The historian says in continuation of his previous testimony :—

“This flourishing progress of the Christian religion was greatly interrupted, *and the church reduced to the brink of destruction*, when Julian, the son of Julius Constantius, and the only remaining branch of the imperial family, was placed at the head of affairs. This active and adventurous prince, after having been declared emperor by the army, in the year 360, in consequence of his exploits among the Gauls, was upon the death of Constantius, the year following, confirmed in the undivided possession of the empire. No event could be less favourable to the Christians. For, though he had been educated in the principles of Christianity, yet he apostatised from that divine religion, *and employed all his efforts to restore the expiring superstitions of polytheism to their former vigour, credit, and lustre*. This apostasy of Julian from the gospel of Christ to the worship of the gods, was owing, partly to his aversion to the Constantine family, who had embrued their hands in the blood of his father, brother, and kinsman; and partly to the artifices of the Platonic philosophers [adherents of the dragon], who abused his credulity, and flattered his ambition by fictitious miracles, and pompous predictions. It is true,

this prince seemed averse to the use of violence, in propagating superstition, and suppressing the truth; nay, he carried the appearance of moderation and impartiality so far, as to allow his subjects a full power of judging for themselves in religious matters, and of worshipping the Deity in the manner they thought the most rational. But, under this mask of moderation, he attacked Christianity with the utmost bitterness, and, at the same time, with the most consummate dexterity. By art and stratagem he undermined the church, removing the privileges that were granted to Christians, and their spiritual rulers; shutting up the schools in which they taught philosophy and the liberal arts; encouraging the sectaries and schismatics, who brought dishonour upon the gospel by their divisions; composing books against the Christians, and using a variety of other means to bring the religion of Jesus to ruin and contempt. Julian extended his views yet further, and was meditating projects of a still more formidable nature against the Christian church, which would have felt, no doubt, the fatal and ruinous effects of his inveterate hatred, if he had returned victorious from the Persian war, which he entered into immediately after his accession to the empire. But in this war, which was rashly undertaken and imprudently conducted, he fell by the lance of a Persian soldier, and expired in his tent in the 32nd year of his age, having reigned, alone, after the death of Constantius, twenty months."

The precision with which the Doctor here illustrates our subject might justify our at once proceeding to the next Apocalyptic terms; but, before doing so, it may be well to corroborate his testimony; and on referring to Gibbon we find the historical and religious importance he attached to the reign of Julian testified by three chapters devoted to the relation of its events, and one of those chapters to the following subjects:—"The religion of Julian—His education and apostasy—He embraces the mythology of Paganism—The allegories—Theological system of Julian—Fanaticism of the philosophers—Initiation and fanaticism of Julian—His religious dissimulation—He writes against Christianity—Zeal

and devotion of Julian in the restoration of Paganism—Reformation of Paganism—Conversions—The Jews—Jerusalem—Julian attempts to rebuild the temple—The enterprise is defeated by a preternatural event—Partiality of Julian—He prohibits the Christians from teaching schools—Disgrace and oppression of the Christians—They are condemned to restore the Pagan temples—The temple and sacred grove of Daphne—Neglect and profanation of Daphne—Removal of the dead bodies and conflagration of the temple—Julian shuts the cathedral of Antioch—George of Cappadocia—Restoration of Athanasius—He is persecuted and expelled by Julian—Zeal and imprudence of the Christians.” Whilst a perusal of the entire chapter can scarcely fail to impress the reader with the truthful and temperate manner in which Dr. Mosheim has epitomised the events and character of the period, we may find sufficient evidence for our purpose in the following extracts. After referring to several ecclesiastics being tortured, and a presbyter being beheaded by the sentence of the court of the East, Gibbon says, “The zeal of the ministers of religion was instantly checked by the frown of their sovereign; but when the father of his country declares himself the leader of a faction, the licence of popular fury cannot easily be restrained, nor consistently punished. Julian, in a public composition, applauds the devotion and loyalty of the holy cities of Syria, whose pious inhabitants had destroyed, at the first signal, the sepulchres of the Galilæans [a title given by Julian to the Christians as a mark of contempt]; and faintly complains, that they had revenged the injuries of the gods with less moderation than he should have recommended. This imperfect and reluctant confession may appear to confirm the ecclesiastical narratives; that in the cities of Gaza, Ascalon, Cæsarea, Heliopolis, &c., the pagans abused, without prudence or remorse, the moment of their prosperity; that the unhappy objects of their cruelty were released from torture only by death; that as their mangled bodies were dragged through the streets, they were pierced (such was their universal rage) by the spits of cooks, and the distaffs of enraged women; and that the entrails of Christian

priests and virgins, after they had been tasted by those bloody fanatics, were mixed with barley, and contemptuously thrown to the unclean animals of the city. Such scenes of religious madness exhibit the most contemptible and odious picture of human nature; but the massacre of Alexandria attracts still more attention, from the certainty of the fact, the rank of the victims, and the splendour of the capital of Egypt." Further on, the historian says:—"Julian confiscated the whole property of the church of Edessa; the money was distributed among the soldiers; the lands were added to the domain; and this act of oppression was aggravated by the most ungracious irony. 'I show myself,' says Julian, 'the true friend of the Galilæans. Their admirable law has promised the kingdom of heaven to the poor; and they will advance with more diligence in the paths of virtue and salvation, when they are relieved by my assistance from the load of temporal possessions. Take care,' pursued the monarch in a more serious tone, 'take care how you provoke my patience and humanity. If these disorders continue, I will revenge on the magistrates the crimes of the people; and you will have occasion to dread, not only confiscation and exile, but fire and the sword.'"

Dr. Mosheim also informs us at the termination of cap. 1, Cent. iv. that the persecution of the Christians by the adherents of the dragon was not confined to the limits of the Roman empire, or Apocalyptic earth, but extended also to the Apocalyptic sea, or the barbarians. He says:—"The Christians who lived under the Roman government were not afflicted with any severe calamities from the time of Constantine the Great, except those which they suffered during the troubles and commotions raised by Licinius, and under the transitory reign of Julian. Their tranquillity, however, was at different times disturbed in several places. Among others, Athanaric, king of the Goths, persecuted, for some time, with bitterness, that part of the Gothic nation which had embraced Christianity. In the remoter provinces, the Pagans often defended their ancient superstitions by the force of arms, and massacred the Christians, who, in the propagation of their religion, were not always sufficiently

attentive either to the rules of prudence, or the dictates of humanity. The Christians who lived beyond the limits of the Roman empire had a harder fate; Sapor II., king of Persia, vented his rage against those of his dominions in three dreadful persecutions. The first of these happened in the eighteenth year of the reign of that prince; the second in the thirtieth; and the third in the thirty-first year of the same reign. This last was the most cruel and destructive of the three; it carried off an incredible number of Christians, and continued during the space of forty years, having commenced in the year 330, and ceased only in 370. It was not, however, the religion of the Christians, but the ill-grounded suspicions of their treasonable designs against the state, that drew upon them this terrible calamity. For *the Magi and the Jews* persuaded the Persian monarch, that all the Christians were devoted to the interests of the Roman emperor, and that Symeon, archbishop of Seleucia and Ctesiphon, sent to Constantinople intelligence of all that passed in Persia."

Signal efforts to deprive the Christians of the spirit of the religion that had advanced them to their recently acquired elevated position, having been shown to have been made by the Unbelievers,—and the accession of strength afforded to them by the apostasy of Julian to have been directed towards extinguishing the vitality of that religion; and the Apocalyptic terms, "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child" being thereby illustrated; we have next to consider "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and

have the testimony of Jesus Christ.” The requirements demanded by these figures having been recently stated, will be sufficiently fresh in our memories to dispense with their repetition here ; so that we may proceed at once with the reply which history presents for their satisfaction. Continuing from Dr. Mosheim—he says, after devoting a paragraph to the character of Julian, “ Upon the death of Julian, the suffrages of the army were united in favour of Jovian, who, accordingly, succeeded him in the imperial dignity. After a reign of seven months, Jovian died in the year 364, and therefore had not time to execute anything of importance. The emperors who succeeded him, in this century, were Valentinian I., Valens, Gratian, Valentinian II. and Honorius, who professed Christianity, promoted its progress, and endeavoured, though not all with equal zeal, to root out entirely the Gentile superstitions. In this they were all surpassed by the last of the emperors who reigned in this century, viz. *Theodosius the Great*, who came to the empire in the year 379, and died in the year 395. As long as this prince lived, he exerted himself in the most vigorous and effectual manner, in the extirpation of the pagan superstitions throughout all the provinces, and enacted severe laws and penalties against such as adhered to them.”

The introduction of the name of *Theodosius the Great* at this juncture reminds us of the prominence given to that emperor, in our first series, both by history and the prophetic figurations. It will be remembered that the former pointed him out as the human personator of “the angel ascending from the east,” seen by John after the opening of the sixth seal, so that we can have no difficulty in again recognising the concurrent progress of the two figurations ; nor, on turning to the illustrations of “the second part of the sixth seal” and of “the trumpet and incense angels,” and seeing their suitability to illustrate, with the utmost precision, our present subject also, can we well fail to discern in the favour and support afforded to the cause of truth by *Theodosius the Great*, emperor of the east and west, the historic reality of the figure, “And to the woman were given two wings of a great eagle, that she might fly into the wilderness.”

As the illustrations referred to may be also found in vol. i. Lec. V., the assertion of their suitability to our present subject may be deemed sufficiently substantiated by the following extracts :—P. 137—“It will be remembered that the portion of the vision to be illustrated is thus described :—‘And I saw another angel ascending from the east, having the seal of the living God ; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.’ This portion of the vision was shown to indicate—that when the power restraining the threatened invasion would appear on the point of being withdrawn or overcome, another power would, by the exercise of his authority, obtain a respite ; and, during that respite, would publicly distinguish the Christians acknowledged by God to be His true servants, from those bearing the Christian name, but not so acknowledged ; and that, as the number sealed out of all the tribes was limited to 144,000, it must be shown that those who were so distinguished as the servants of God, bore a very small proportion to those who were his servants in name and profession only. It was also stated, that in addition to the direct indications, it was implied, by the restraint being temporary, and by the general character of the Apocalyptic figure, that on the completion of the sealing or distinguishing ceremony, the restrained invasions, together with their denoted devastations, would no longer be withheld ; that they would burst over the empire, as judgments from God on the apostatised Roman people ; and that, without the public distinction notified, the effect of the invasions would be such as to include the possibility of the true faith of the minority being overwhelmed, and the corrupted faith of the majority being handed down to, and accepted by, posterity as truth ; and that, if history was found satisfactorily to establish the distinctions characterising the accepted true Christians and the rejected professing Christians, it would

also establish an interesting, if not an unmistakable standard, by which to test the merit of our own or any other faith, prevailing in this or any other age."

The reply of history having been found in perfect accordance with these requirements, we find the following review at p. 156 :—" With the numerous interesting and momentous indications of the three divisions embraced by the sixth seal now fully illustrated, and the result found to be, 'That the sublime and simple theology of the primitive Christians was corrupted and the monarchy of heaven was clouded by metaphysical subtilties and degraded by the introduction of a popular mythology;' that the great majority of the worshippers of the age were Christians in name only, having set up bones, relics, and idols as the objects of their adoration; practically ignored Christ as their Priest, Sacrifice, Atonement, or Mediator, and suffered themselves to be subdued by their vanquished Pagan rivals; and with the implied notification that the four angels, to whom it was given to hurt the earth, would no longer be restrained from action after the servants of God were sealed, we may pass to the opening of the seventh seal with the satisfaction of having found history corresponding with revelation, but at the same time oppressed with the weight of the melancholy fact disclosed, that, notwithstanding the triumph of the Christians under the banner of the cross; notwithstanding their promotion to the most honourable positions, after being despised and persecuted; notwithstanding that Christianity, with a Christian emperor on the throne, became the established religion of the empire, after her followers had been compelled secretly, and with fear and trembling, to worship in caves and catacombs; and notwithstanding the many other remarkable interpositions of Providence in the Christians' favour, the simplicity and purity of the Christian faith was retained by the few only, and all the characteristics of Pagan power, Pagan tyranny, and Pagan superstition, were adopted and practised, under the name of Christianity, by her multitude of professors."

We also find, in the same Lecture, p. 166, the following requirements demanded by the Apocalyptic section of the

seventh seal, styled, *Trumpet and Incense Angels* :—"The result of our now completed analysis of the symbols, locality, and figures of this vision is therefore to impose on history to show, in order to maintain its correspondence :—That at, or shortly after the period marked by the isolated instance of the Roman throne being ten days vacant, and indicated in the vision by 'there was silence in heaven about the space of half an hour,' a false doctrine, not heathen, would be extensively professed, the extent being indicated by the term 'much incense;' and as the ecclesiastical supremacy, as well as secular, were embraced by the imperial functions, the emperor refilling the throne must be shown to have adopted the false doctrine, and thus be not only the representative ecclesiastical head of its professors, but also be fitly represented by the angel at the *brazen* altar. The false doctrine, thus represented on the throne, must then be shown to have been degraded therefrom, answering to the high priest at the golden altar, casting the incense, fire, and censer from heaven into the earth, a satisfactory illustration of which can only be furnished by the violent removal, by death or otherwise, of the emperor professing it, and his being succeeded by an emperor opposing it; on whose succession, ecclesiastical disputes and commotions must be shown to have ensued, answering to the Apocalyptic 'voices, and thunders, and lightnings;' terminating in a revolution, corresponding with the earthquake in the vision, under the effects of which, it is implied, the false doctrine would be extinguished."

The reply of history having been found in this case also to accord with these requirements, we find the following review at p. 180 :—"The additional test of truth which the double representation of this remarkable period [a *third* representation is now under consideration] attaches to our investigation, has doubtless been already recognised and appreciated; for if we pass in review the many memorable events of this fourth century which history has disclosed to us, and think how accurately and intelligibly they were foreshown by the comparatively few Apocalyptic terms and figures; not only will it be admitted that a necessity existed for a double representation, but also that such representation

affords further internal evidence of its inspired source; inasmuch as that which may be considered by some a departure from the consecutiveness of the prophecy, betokening a weakness in the principle of consecutive interpretation, is converted into a bulwark of truth; [these remarks apply with even greater force now that we have a third representation, in strict accordance, before us;] not only by the representation being conveyed in terms enabling us, without doubt, to recognise and apply the chronological position of the events foreshown, notwithstanding the preoccupation of our minds on approaching the investigation with an expectation opposed to it; but also by the events represented being found, by their intimate connexion to justify the propriety, and by their peculiar character to demonstrate the necessity, of a second and distinctly separated notice.

“The more deeply the subject is analysed, and the mind encouraged to extend itself into phases beyond the power of words to convey with accuracy, the more we shall be prepared to endorse the introductory observation made in our first Lecture in these words, ‘And when we consider the difficulty attending an intelligible prefiguration of the world’s history through centuries to come, with its ecclesiastical and secular subjects intermingling, we shall not be surprised that the agencies of heaven, as well as earth, were brought into requisition; nor can we withhold our admiration of the power of the divine mind, when we see how remarkably those agencies, combined with the distinctive character of the symbols employed, tended to remove such difficulty, and to make the things prefigured clear to the understanding, as well as to the eye of the apostle.’

“The century opened with the Christians, comparatively few in number, hiding themselves in caves and catacombs from the fury of their heathen enemies, who were persecuting them unto death; then followed their triumph over their enemies, and a Christian emperor seated on the Roman throne; then hosts of rude barbarians threatening to overrun the empire, but continually withheld or driven back; then a large body admitted on Roman territory as suppliants of Roman hospitality, but soon exhibited as victorious

enemies; fierce and impatient of restraint assuming an attitude of proud defiance, and together with other hordes on the frontiers, manifesting the utmost eagerness to gratify their thirst for conquest and revenge; then we have Theodosius, by his firmness and prudence, checking their ardour and temporarily preserving the empire from invasion *then all sorts of religious sects and false doctrines are found to have divided and corrupted the Christian worshippers; the Theodosius proclaiming the true faith of the Trinity, condemning Arianism, and the false professors of Christianity; the religious tumults, confusion and strifes; the ruin of Arianism and Paganism we have also seen to have been accomplished, and many other memorable events, which, having required from us, the appropriation of three lectures to meet, in a condensed form, the Apocalyptic delineations and from Gibbon, the devotion of fourteen chapters for their narration, the brevity and accuracy of the prefigurations by which those events have been embraced and intelligibly foreshown, cannot fail to assist in supplying every evidence of divine inspiration the most sceptical mind could demand."*

It will be seen, therefore, that the principal historical illustrations required by the Apocalyptic terms under notice are amply supplied by the events illustrating the sixth, and the first section of the seventh, seals; that the chronological relation of the two series of figurations is thereby substantiated; and that the propriety of viewing the favour and support afforded by the emperor Theodosius to the cause of truth, as the reality of the figure "And to the woman were given two wings of a great eagle, that she might fly into the wilderness," is thereby demonstrated. It will be also seen that—"The sublime and simple theology of the primitive Christians having been corrupted and the monarchy of heaven clouded by metaphysical subtleties and degraded by the introduction of a popular mythology; the great majority of the worshippers of the age being Christians in name only, having set up bones, relics, and idols, as the objects of their adoration; practically ignored Christ as their Priest, Sacrifice, Atonement, or Mediator, and suffered

themselves to be subdued by the arts of their Pagan rivals ; the simplicity and purity of the Christian faith being retained by the few only, and all the characteristics of Pagan power, Pagan tyranny, and Pagan superstition being adopted and practised, under the name of Christianity by her multitude of professors"—a picture is before us in which we may recognise a portraiture sufficiently faithful to enable us to discern and to state, in the language suggested by the Apocalyptic terms—That the efforts of the Unbelievers to extinguish the vitality of the Christian religion resulted in banishing the Spirit and the disciples of that religion into obscurity ; That the remaining public worshippers retained the name without the Spirit of Christians ; That the mitigated result of banishment in the place of extermination was due to the favour and support of Theodosius the Great, who, as sole emperor, united under one standard the military power of the Roman empire ; and That the exterminating efforts of the Unbelievers, thus partially frustrated, were continued in the form of a flood of poisonous doctrines and insidious religious subtleties which threatened to complete the unfinished work by overwhelming the Spirit of truth whilst fleeing, and after his flight, into the retirement, "prepared of God," necessary to his safety.

In case of a disinclination to turn to the Lectures in vol. i. referred to as containing a full relation of the historical circumstances, and of its being urged that the propriety of applying the foregoing illustrations of our present subject is based upon reviews only, it may be as well to support the fidelity of those reviews by a few historical extracts. Thus, at p. 153, we have Gibbon, after recounting the history of the introduction of the worship of martyrs, of relics, and of Pagan ceremonies into the Christian church, saying :—"The sublime and simple theology of the primitive Christians was gradually corrupted [mark the support here given to the remarks at p. 161 on the progressive accomplishment of the woman's flight into the wilderness], and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of

Polytheism. As the objects of religion were *gradually* reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. If Tertullian or Lactantius had been suddenly raised from the dead to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused at noon-day a gaudy, superfluous, and in their opinion, a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd, consisting, for the most part, of strangers and pilgrims, who resorted to the city on the vigil of the feast; and who already felt the strong intoxication of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes of the saint, which were usually concealed by a linen or silk veil from the eyes of the vulgar. The Christians frequented the tombs of the martyrs, in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal, blessings. Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the road; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs, to celebrate with grateful thanksgivings their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favours which they had received; eyes and hands, and feet of gold and silver; and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint. The most respectable bishops had persuaded themselves that the ignorant rustics

would more cheerfully renounce the superstitions of Paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman empire, but the victors themselves were insensibly subdued by the arts of their vanquished rivals.' ”

This quotation from Gibbon is supplemented by the following remarks also applicable to the illustration of our present subject:—“ To this record might be added the testimonies of other historians; all, as well as this, showing that not only were the majority of the Christians, during the reign of Theodosius, Christians in name and profession only, but that the sealed or true servants of God were scarcely visible amongst them, and that true Christianity had almost, though not altogether, passed from public view. Augustine, Vigilantius, and others, lived at this period, and by their lives, writings, and teachings protested boldly against the prevailing corruptions of divine truth, and thus manifested themselves as belonging to the symbolic number of the 144,000 sealed. The former wrote his work, *The City of God*, as a solid and immortal proof of the truth of Christianity; and the minds of Luther, together with many other earnest seekers both before and after him, were enlightened from its pages with the doctrines of gospel truth during the obscuration of those doctrines by the ravages of the barbarians, by the absence of Bibles, and by the domination of the unsealed usurpers of the Christian name.”

We have another quotation from Gibbon, at p. 173, in illustration of the true servants of God being distinguished in the reign of Theodosius from his servants in name and profession only, which illustrates our present subject also with the utmost precision. The historian says:—“ ‘ Among the benefactors of the church, the fame of Constantine has been rivalled by the glory of Theodosius. If Constantine had the advantage of erecting the standard of the cross, the emulation of his successor assumed the merit of subduing the *Arian heresy*, and of abolishing the *worship of idols* in the Roman world. Theodosius was the first of the emperors baptised in the true faith of the Trinity. He received the

sacrament of baptism from Acholius, the orthodox bishop of Thessalonica, and as the emperor ascended from the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. It is our pleasure (such is the imperial style) that all the nations which are governed by our clemency and moderation should stedfastly adhere to the religion as taught by St. Peter to the Romans, which faithful tradition has preserved; and which is now professed by the pontiff, Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles and the doctrine of the Gospel, let us believe the sole Deity of the Father, the Son, and the Holy Ghost, under an equal majesty and a pious Trinity. We authorise the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all other are extravagant madmen, we brand them with the infamous name of heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them.

“ ‘Constantinople was the principal seat and fortress of Arianism; and, in a long interval of forty years, the faith of the princes and prelates who reigned in the capital of the east, was rejected in the purer schools of Rome and Alexandria. The archiepiscopal throne of Macedonius, which had been polluted with so much Christian blood, was successively filled by Eudoxius and Demophilus. Their diocese enjoyed a free importation of vice and error from every province of the empire; the eager pursuit of religious controversy afforded a new occupation to the busy idleness of the metropolis; and we may credit the assertion of an intelligent observer, who describes, with some pleasantry, the effects of their loquacious zeal. This city, says he, is full of mechanics and slaves, who are all of them profound theologians; and preach in the shops, and in the streets. If you desire a man to change a piece of silver, he

informs you wherein the Son differs from the Father; if you ask the price of a loaf, you are told by way of reply, that the Son is inferior to the Father; and if you enquire whether the bath is ready, the answer is, that the Son was made out of nothing. The heretics of various denominations, subsisted in peace under the protection of the Arians of Constantinople, who endeavoured to secure the attachment of these obscure sectaries, while they abused with unrelenting severity the victory which they had obtained over the followers of the council of Nice. During the partial reign of Constantius and Valens, the feeble remnant of the Homousians was deprived of the public and private exercise of their religion. But, as their zeal, instead of being subdued, derived strength and vigour from oppression, they seized the first moments of imperfect freedom, which they had acquired by the death of Valens, to form themselves into a regular congregation; the most spacious room in the house of a pious and charitable citizen of Constantinople was consecrated to the use of religious worship; and the name of Anastasia was chosen to express *the resurrection of the Nicene faith*. The pulpit of the Anastasia was the scene of the labours and triumphs of Gregory Nazianzen; and in the space of two years he experienced all the spiritual adventures which constitute the prosperous or adverse fortunes of a missionary. The Arians, who were provoked by the boldness of the enterprise, represented his doctrine as if he had preached three distinct and equal deities, and the devout populace was excited to suppress, by violence and tumult, the irregular assemblies of the *Athanasian heretics*. From the cathedral of St. Sophia, there issued a motley crowd of common beggars, who had forfeited their claim to pity; of monks, who had the appearance of goats or satyrs; and of women, more terrible than so many Jezebels. The doors of the Anastasia were broken open; and much mischief was perpetrated, or attempted, with sticks, stones, and firebrands; and as a man lost his life in the affray, Gregory, who was summoned the next morning before the magistrate, had the satisfaction of supposing that he publicly confessed the name of Christ. [The appellation

Homoousian, Gibbon tells us, was adopted by two parties into which the majority of the Trinitarians were divided after the council of Nice, as a title which either party were free to interpret according to their own tenets, and under which, for the good of the common cause, they might conceal their differences and soften their animosity.]

“ ‘ The Catholics of Constantinople were animated with joyful confidence by the baptism and edict of Theodosius ; and they impatiently awaited the effects of his gracious promise. Their hopes were speedily accomplished ; and the emperor, as soon as he had finished the operations of the campaign, made his public entry into the capital, at the head of a victorious army. The next day after his arrival, he summoned Demophilus to his presence, and offered that *Arian* prelate the hard alternative of subscribing the Nicene creed, or of instantly resigning to the orthodox believers, the use and possession of the episcopal palace, the cathedral of St. Sophia, and all the churches of Constantinople. The zeal of Demophilus, which in a Catholic saint would have been justly applauded, embraced without hesitation a life of poverty and exile ; and his removal was immediately followed by the purification of the imperial city. The Arians might complain with some appearance of justice, that an inconsiderable congregation of sectaries should usurp the hundred churches, which they were insufficient to fill ; whilst the far greater part of the people was cruelly excluded from every place of religious worship. Theodosius was still inexorable ; but as the angels who protected the Catholic cause were only visible to the eyes of faith, he prudently reinforced those heavenly legions with the more effectual aid of temporal and carnal weapons ; and the church of St. Sophia was occupied by a large body of the imperial guards. If the mind of Gregory was susceptible of pride, he must have felt a very lively satisfaction when the emperor conducted him through the streets in solemn triumph, and, with his own hand, placed him on the archiepiscopal throne of Constantinople. But the saint (who had not subdued the imperfections of human virtue) was deeply affected by the mortifying consideration that his

entrance into the fold was that of a wolf rather than of a shepherd; that the glittering arms which surrounded his person were necessary for his safety; and that he alone was the object of the imprecations of a great party, whom, as men and citizens, it was impossible for him to despise. He beheld the innumerable multitude, of either sex and of every age, who crowded the streets, the windows, and the roofs of the houses; he heard the tumultuous voice of rage, grief, astonishment, and despair; and Gregory fairly confesses that on the memorable day of his installation, the capital of the east wore the appearance of a city taken by storm, and in the hands of a barbarian conqueror. About six weeks afterwards, Theodosius declared his resolution of expelling from all the churches of his dominions, the bishops and their clergy, who should obstinately refuse to believe, or at least to profess, the doctrine of the Council of Nice. His lieutenant, Sapor, was armed with the ample powers of a general law, a special commission, and a military force; and this ecclesiastical revolution was conducted with so much discretion and vigour, that the religion of the emperor was established without tumult or bloodshed, in all the provinces of the east. The writings of the Arians, if they had been permitted to exist, would perhaps contain the lamentable story of the persecution which afflicted the church under the reign of the impious Theodosius, and the sufferings of their holy confessors might claim the pity of the disinterested reader.' "

Having now sufficiently vindicated the fidelity of the reviews advanced as meeting the prophetic demands under investigation, our subject may be deemed to be amply illustrated, if to the foregoing we append the following testimony by Dr. Mosheim. In cap. iii. of his history of the fourth century he says, "The fundamental principles of the Christian doctrine were preserved hitherto uncorrupted and entire in most churches, though, it must be confessed, that they were often explained and defended in a manner that discovered the greatest ignorance, and an utter confusion of ideas. The disputes carried on in the Council of Nice, concerning the three persons in the Godhead, afford a

remarkable example of this, particularly in the language and explanations of those who approved of the decisions of that council. So little light, precision, and order, reigned in their discourses, that they appeared to substitute three gods in the place of one.

“Nor did the evil end here; for those vain fictions, which an attachment to the Platonic philosophy, and to popular opinions, had engaged the greatest part of the Christian doctors to adopt before the time of Constantine, were now confirmed, enlarged, and embellished, in various ways. From hence arose that extravagant veneration for departed saints, and those absurd notions of a certain fire destined to purify separate souls, that now prevailed, and of which the public marks were everywhere to be seen. Hence also the celibacy of priests, the worship of images and relics, which, in process of time, *almost utterly destroyed the Christian religion, or at least eclipsed its lustre, and corrupted its very essence in the most deplorable manner. An enormous train of different superstitions were gradually substituted in the place of true religion and genuine piety.* This odious revolution was owing to a variety of causes. A ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the Pagan rites, and of blending them with the Christian worship, and that idle propensity, which the generality of mankind have towards a gaudy and ostentatious religion, *all contributed to establish the reign of superstition upon the ruins of Christianity.* Accordingly, frequent pilgrimages were undertaken to Palestine, and to the tombs of the martyrs, as if there alone the sacred principles of virtue, and the certain hope of salvation were to be acquired. The reins being once let loose to superstition, which knows no bounds, *absurd notions, and idle ceremonies multiplied every day.* Quantities of dust and earth brought from Palestine, and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of the wicked spirits, and were sold and bought every where at the most enormous prices. The public processions and supplications, by which the Pagans endeavoured to appease their gods, were now adopted into the

Christian worship, and celebrated with great pomp and magnificence in several places. The virtues that had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men. And the same privileges that the former enjoyed under the darkness of Paganism, were conferred upon the latter under the light of the gospel, or, rather, *under that cloud of superstition that was obscuring its glory*,"—and that necessitated the flight of the symbolic woman into the wilderness. The historian continues, "It is true, that, as yet, images were not very common, nor were there any statues at all. But it is, at the same time, as undoubtedly certain, as it is extravagant and monstrous, that the worship of the martyrs was modelled, *by degrees*, according to the religious services that were paid to the gods before the coming of Christ. From these facts, which are but small specimens of the state of Christianity at this time, the discerning reader will easily perceive what detriment the church received from the peace and prosperity procured by Constantine, and from the imprudent methods employed to allure the different nations to embrace the gospel. The brevity we have proposed to observe in this history, prevents our entering into an ample detail of the dismal effects which arose from the progress and the baneful influence of superstition [and of the dragon] *now become universal*. This, indeed, among other unhappy effects, opened a wide door to the endless frauds of those odious impostors, who were so far destitute of all principles, as to enrich themselves by the ignorance and errors of the people. Rumours were artfully spread abroad of prodigies and miracles to be seen in certain places (a trick often practised by the heathen priests), and the design of these reports was to draw the populace, in multitudes, to these places, and to impose upon their credulity. These stratagems were generally successful; for the ignorance and slowness of apprehension of the people, to whom everything that is new and singular appears miraculous, rendered them easily the dupes of this abominable artifice. Nor was this all; certain tombs were falsely given out for

the sepulchres of saints and confessors; the list of the saints was augmented with fictitious names, and even robbers were converted into martyrs. Some buried the bones of dead men in certain retired places, and then affirmed that they were divinely admonished, by a dream, that the body of some friend of God lay there. Many, especially of the monks, travelled through the different provinces; and not only sold, with the most frontless impudence, their fictitious relics, but also deceived the eyes of the multitude with ludicrous combats with evil spirits or genii. A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practised [under the dragon's presidency] with success, to delude the ignorant, *when true religion was almost entirely superseded by horrid superstitions,*" and the Spirit and the disciples of the Christian religion were banished into obscurity.

Dr. Mosheim then says: "The doctrines of Christianity had not a better fate than the sacred scriptures from whence they are drawn;" and proceeds to notice the evils arising from the propagation of various doctrines adopted by numerous sects at this time, and from "the controversial writings against those who were considered as heretics, being entirely destitute of that ancient simplicity, which is the natural and beautiful garb of truth." Without staying to enumerate the long list of sects, and of the religious controversies which the Doctor gives us as belonging to the history of the fourth century, and which produced violent schisms, and fomented intestine troubles and discussions, we shall conclude his illustrative testimony by further quoting:—"When we cast an eye," he says, "towards the lives and morals of Christians at this time, we find, as formerly, a mixture of good and evil; some eminent for their piety, others infamous for their crimes. *The number, however, of immoral and unworthy Christians began so to increase, that the examples of real piety and virtue became extremely rare.* When the terrors of persecution were totally dispelled; when the church, secured from the efforts of its enemies, enjoyed the sweets of prosperity and peace; when the most of the bishops exhibited to their flocks the

contagious examples of arrogance, luxury, effeminacy, animosity, and strife, with other vices too numerous to mention; when the inferior rulers and doctors of the church fell into a slothful and opprobrious negligence of the duties of their respective stations, and employed, in vain wranglings, and idle disputes, that zeal and attention that were due to the culture of piety and to the instruction of their people; and when (to complete the enormity of this horrid detail) multitudes were drawn into the profession of Christianity, not by the power of conviction and argument, but by the prospect of gain and the fear of punishment; then it was, indeed, no wonder *that the church was contaminated with shoals of profligate Christians, and that the virtuous few were, in a manner, oppressed and overwhelmed with the superior numbers of the wicked and licentious;*” neither is there any room for surprise that the Apocalyptic figure following “the woman’s flight into the wilderness” is, “And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.” The historian continues:—“It is true, that the same rigorous penitence, which had taken place before Constantine the Great continued now in full force against flagrant transgressors; but when the reign of corruption becomes universal, the vigour of the laws yields to its sway, and a weak execution defeats the purposes of the most salutary discipline. Such was now unhappily the case; *the age was sinking daily from one period of corruption to another;* the great and the powerful sinned with impunity; and the obscure and the indigent felt alone the severity of the laws.”

We may now consider the flight of the symbolic woman into the wilderness, and the water as a flood, so far as the act is concerned, which the serpent cast out of his mouth after her, that he might cause her to be carried away of the flood, to be amply illustrated, not only by the reproduced reviews, but also by independent historical testimonies; as also that history has satisfactorily demonstrated—that the chief element of that flood was the corruption of the Christian faith and practice accepted and propagated by those worshippers who retained the Christian name

without the spirit of Christians; that Arianism formed another important element of the flood; and that the remaining elements were the numerous sects and controversies which disfigure the ecclesiastical annals of the fourth century.

A perusal of Gibbon's 21st chapter will doubtless dispose the reader to commend our not entering upon a tedious and fruitless enumeration, either of the rise or ultimate fate of the above-mentioned sects and controversies, which were as remarkable for their number, as for the absurdities of their propositions. With the exception of the Donatist schism, which arose about the year 314 and was confined to Africa; and a few other factions of inconsiderable note and comparatively harmless in the Apocalyptic sense, history is silent with respect to them in the succeeding centuries, so that the propriety will be admitted of our concluding, without further notice of them, that in their cases the Roman people helped the cause of truth by absorbing, extinguishing or mitigating the effects of their corrupting influences. It will be seen, therefore, that with the condemnation, degradation, and subsequent ruin of Arianism already before us, not only have the Apocalyptic terms, "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth," begun to receive their illustration; but also that the only remaining element of the flood as yet disclosed to us, is the corruption of the Christian faith and practice accepted and propagated by the worshippers who retained the name without the spirit of Christians; and consequently that those worshippers and their successors must *necessarily* be shown by history to have perpetuated or developed that corruption; to have been executants of the enmity and instigations of the prince of this world against the Spirit of truth; and soldiers employed by that prince in his war against the remnant of those "who keep the commandments of God and have the testimony of Jesus Christ."

We may also consider that the testimonies already quoted have satisfied the requirement from history, that those "who keep the commandments of God and have the testimony of Jesus Christ" were few in number at this time,

and but a remnant of those who had cast down the Unbelievers, together with their religion, from the Roman throne; as also that from the date of that event, or the first anticipative announcement of the woman's flight into the wilderness, their number gradually diminished; but nevertheless, before passing on, we may extract the following support and addition to those testimonies from Gibbon's 21st chapter. The historian says:—

“The zealous Hilary, who, from the peculiar hardships of his situation, was inclined to extenuate rather than to aggravate the errors of the Oriental clergy, declares, that in the wide extent of the ten provinces of Asia, to which he had been banished, there could be found *very few prelates, who had preserved the knowledge of the true God*. The oppression which he had felt, the disorders of which he was the spectator and the victim, appeased, during a short interval, the angry passions of his soul; and in the following passage, of which I shall transcribe a few lines, the bishop of Poitiers unwarily deviates into the style of a Christian philosopher. ‘It is a thing,’ says Hilary, ‘equally deplorable and dangerous, that there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily, and explain them as arbitrarily. The Homousian is rejected, and received, and explained away by successive synods. The partial or total resemblance of the Father and of the Son, is a subject of dispute for these unhappy times. Every year, nay every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematise those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each other's ruin.’ ”

The prophetic terms, “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for

a time, times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," with the exception of their prospective demands which will be presently considered, have now been fully illustrated by its having been shown, That signal efforts to deprive the Christians of the Spirit of the religion that had advanced them to their recently acquired elevated position were made by the Unbelievers, who having gained a new and important accession of strength from the apostasy of Julian, directed their forces towards extinguishing the vitality of the Christians' religion; That these efforts resulted in banishing the Spirit and the disciples of that religion into obscurity; That the remaining public worshippers retained the name without having the spirit of Christians; That the mitigated result of banishment in the place of extermination was due to the favour and support of Theodosius the Great, who as sole emperor united under one standard the military power of the Roman empire; That the exterminating efforts of the Unbelievers, thus partially frustrated, were continued in the form of a flood of false doctrines and insidious religious subtilties, which threatened to complete the unfinished work by overwhelming the Spirit of truth, whilst fleeing and after his flight into the retirement, prepared of God, necessary to his safety; That the Roman people, or their successors, in the course of time, absorbed, extinguished, or mitigated those doctrines and subtilties to such an extent as to save the Spirit of truth from the annihilation threatened by the flood; and, That the number of Christians, or "those who keep the commandments of God, and have the testimony of Jesus Christ," were few, and but a remnant of those who had cast down the Unbelievers, together with their religious system, from the Roman throne.

It will be remembered that the prospective demands referred to, have arisen from the terms “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ”—which have been held to require in illustration, That the future experience of the Christian remnant betrayed the enmity of the prince of this world, and the active obedience yielded by his adherents to his secret instigations; and also from the respective terms, “Where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days,” and, “That she might fly into the wilderness, where she is nourished for a time, times, and half a time, from the face of the serpent,” which have been held to require in satisfaction of their obvious inference, That on the expiration of 1260 years from the period of banishment, a manifestation of the reappearance of the Spirit of truth took place, and, as a visible sign thereof, that Christians were invested with marks of stability and permanence sufficiently distinctive and remarkable to be held as consistent evidence that the term of their banishment from collectively taking conspicuous part in public events had terminated.

That a cruel and barbarous treatment, fully betraying the enmity and instigations of the prince of this world, was, for many centuries, inflicted on *all*, and therefore including the Christian remnant, who refused the spiritual yoke of those whom prophecy and history have combined in showing to have retained the name without the spirit of Christians, has a sufficient historical notoriety to exempt us from the necessity of minutely tracing that remnant or its fortunes during its season of obscurity. We shall therefore consider the first requirement—That the future experience of the Christian remnant betrayed the enmity of the prince of this world, and the active obedience yielded by his adherents to his instigations—sufficiently met for our present purpose by this general statement; by referring to vol. ii. and to ecclesiastical historians generally for abundant confirmation of its veracity; by noticing that supporting testimonies will presently appear

whilst satisfying the remaining requirements ; as also that further testimonies will be forthcoming in subsequent lectures ; and by the following illustrative quotation from Gibbon which we find at p. 12 in vol. ii. referred to above. "It was in the country of the Albigeois, in the southern provinces of France, that the Paulicians were most deeply implanted; and the same vicissitudes of martyrdom and revenge which had been displayed in the neighbourhood of the Euphrates, were repeated in the thirteenth century on the banks of the Rhone. The laws of the eastern emperors were revived by Frederic the Second. Pope Innocent III. surpassed the sanguinary flame of Theodora. It was in cruelty alone that her soldiers could equal the heroes of the crusades, and the cruelty of her priests was far excelled by the founders of *The Inquisition*, an office more adapted to confirm, than to refute, the belief of an evil principle."

An interestingly illustrative comment on the absence of the Spirit of truth and the obscurity of his exponents is supplied in Newton's Commentary, which may be quoted here as describing the state of things just in the middle of the prescribed term of 1260 years. The Bishop says:—

"The tenth century even the writers of the Romish communion lament and describe as the most debauched and wicked, the most illiterate and ignorant age since the coming of Christ. Genebrard says, 'This is called the unhappy age, being destitute of men famous for wit and learning, as also of famous princes and popes; in which scarce anything was done worthy of the memory of posterity.' He subjoins, 'But chiefly unhappy in this one thing, that for almost 150 years about fifty popes totally degenerated from the virtue of their ancestors, being more like apostates [or adherents of the dragon] than apostles [or disciples of Christ].' Baronius himself denominates it an iron, a leaden, and obscure age ; and declares that 'Christ was then, as it appears, in a very deep sleep, when the ship was covered with waves ; and what seemed worse, when the Lord was thus asleep, there were wanting disciples who by their cries might awaken him, being themselves all fast asleep.' It is not to be wondered, that in so long and dark a night as this, while all

were asleep, the subtle enemy should sow his tares in great abundance [whilst waging war with the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ]."

We may now pass to the consideration of the remaining requirements—That on the expiration of 1260 years from the period of banishment, a manifestation of the Spirit of truth took place, and, as a visible sign thereof, that Christians were invested with marks of stability and permanence sufficiently distinctive and remarkable to be held as consistent evidence that the term of their banishment from collectively taking conspicuous part in public events had terminated.

The period embraced by the Apocalyptic figures and terms of the twelfth chapter has been historically shown to have extended from the year 313, when the Christians were rescued by Constantine from Pagan persecution and soon after advanced by the same emperor to the highest honours and dignity in the Roman empire, to the year 395, when the death of Theodosius the Great terminated the reign during which the Spirit and the disciples of the Christian religion were driven into obscurity, and also terminated the protection of an emperor, who, although he did not avert the banishment, helped to secure the safety of the Spirit of truth, by completing the degradation of Paganism; by accomplishing the ruin of Arianism; and by his edicts and other measures counteracting the effects of the corruption of the Christian faith and practice, and of the flood of poisonous doctrines and insidious religious subtleties, by which the truth during his reign was threatened to be overwhelmed.

The date, therefore, which history assigns to the completed flight of the woman into the wilderness is from the years 390 to 395, or the period during which Theodosius the Great was *sole* emperor; so that the investiture with the requisite marks of stability and permanence, to be chronologically accurate, should have taken place between the years 1650 and 1655, or 1260 years from the above dates. Should this be found to have been the case, it will be fair and proper to hold that "the waters of the flood had

abated from off the earth;" that the dragon's power to make successful war against the Christian remnant had been curtailed; and that "the commandments of God, and the testimony of Jesus Christ" had come forth from the ark again to dwell with men invested with sufficient power to withstand the unceasing wrath and malice of the prince of this world, whose enmity and instigations had accomplished their banishment, threatened their subsequent annihilation, and subjected their disciples to persecution for 1260 years; and hence that history will have again vindicated its claim to be a reliable interpreter of the Apocalypse by its faithful reply to the prophetic requirements.

As a fitting introduction to our inquiry and as illustrative of our subject generally, it may be as well to give the following extracts from what Mosheim says on the state of Christianity in the respective centuries composing the period of the banishment of the Spirit of truth and of his exponents. Thus—

"Century v.—To enumerate the rites and institutions that were added, in this century, to the Christian worship, would require a volume of considerable size. Several celebrated ancient writers, uncorrupted by the contagious example of the times in which they lived, have ingenuously acknowledged, that true piety and virtue were smothered, as it were, under that enormous burden of ceremonies under which they lay groaning in this century.

"Century vi.—When once the ministers of the church had departed from *the ancient simplicity of religious worship, and sullied the native purity of divine truth by a motley mixture of human inventions*, it was difficult to set bounds to this growing corruption. In this century the cause of true religion sunk apace, and the gloomy reign of superstition extended itself in proportion to the decay of genuine piety.

"Century vii.—Nothing can equal the ignorance and darkness that reigned in this century; the most impartial and accurate account of which will appear incredible to those who are unacquainted with the productions of this barbarous period. In this barbarous age, religion lay expiring under a motley and enormous heap of superstitious inventions, and

had neither the courage nor the force to raise her head or to display her native charms, to a darkened and deluded world [a "wilderness" state, indeed!]. In the earlier periods of the church, the worship of Christians was confined to the one Supreme God, and his Son Jesus Christ; but the Christians of this century multiplied the objects of their devotions, and paid homage to the remains of the true cross, to the images of the saints, and to bones, whose real owners were extremely dubious.

"Century viii.—That corruption of manners, which dishonoured the clergy in the former century, increased, instead of diminishing, in this, and discovered itself under the most odious characters, both in the eastern and western provinces. In the east there arose the most violent dissensions and quarrels among the bishops and doctors of the church, who, forgetting the duties of their stations, and the cause of Christ in which they were engaged, threw the state into combustion by their clamours, and their scandalous divisions; and even went so far as to embrue their hands in the blood of their brethren who differed from them in opinion. In the western world, Christianity was not less disgraced by the lives and actions of those who pretended to be the luminaries of the church, and who ought to have been so in reality, by exhibiting examples of piety and virtue to their flock. The clergy abandoned themselves to their passions without moderation or restraint; they were distinguished by their luxury, their gluttony, and their lust; they gave themselves up to dissipations of various kinds, to the pleasures of hunting, and, what was still more remote from their sacred character, to military studies, and enterprises. They had also so far extinguished every principle of fear and shame, that they became incorrigible; nor could the various laws enacted against their vices by Carloman, Pepin, and Charlemagne, at all contribute to set bounds to their licentiousness, or to bring about their reformation. The piety in vogue during this and some succeeding ages consisted in building, and embellishing churches and chapels, in endowing monasteries, erecting basilics, hunting after the relics of saints and martyrs, and treating them with

an excessive and absurd veneration, in procuring the intercession of the saints by rich oblations or superstitious rites, in worshipping images, in pilgrimages to those places which were esteemed holy, and chiefly to Palestine, and such like absurd and extravagant practices and institutions. The pious Christian, and the profligate transgressor, showed equal zeal in the performance of these superstitious services, which were looked upon as of the highest efficacy in order to the attainment of eternal salvation; they were performed by the latter as an expiation for their crimes, and a mean of appeasing an offended Deity; and by the former with a view to obtain, from above, the good things of this life, and an easy and commodious passage to life eternal. *The true genuine religion of Jesus, if we except a few of the doctrines contained in the Creed, was utterly unknown in this century*, not only to the multitude in general, but also to the doctors of the first rank and eminence in the church, and the consequences of this corrupt ignorance were fatal to the interests of virtue. All orders of men, regardless of the obligations of morality, of the duties of the gospel, and of the culture and improvement of their minds, rushed headlong with a perfect security into all sorts of wickedness, from the delusive hopes, that by the intercession and prayers of the saints, and the credit of the priests at the throne of God, they would easily obtain the remission of their enormities, and render the Deity propitious. This dismal account of the religion and morals of the eighth century, is confirmed by the unanimous testimony of all the historians who have written concerning that period.

“Century ix.—The impiety and licentiousness of the greatest part of the clergy arose, at this time, to an enormous height, and stand upon record, in the unanimous complaints of the most candid and impartial writers of this century. In the east, tumult, discord, conspiracies, and treason reigned uncontrolled, and all things were carried by violence and force. These abuses appeared in many things, but particularly in the election of the patriarchs of Constantinople. In the western provinces, the bishops were become voluptuous and effeminate to a very high degree. They

passed their lives amidst the splendour of courts, and the pleasures of a luxurious indolence, which corrupted their taste, extinguished their zeal, and rendered them incapable of performing the solemn duties of their function ; while the inferior clergy were sunk in licentiousness, minded nothing but sensual gratifications, and infected with the most heinous vices the flock whom it was the very business of their ministry to preserve, or to deliver from the contagion of iniquity. Besides, the ignorance of the sacred order was, in many places, so deplorable, that few of them could either read or write ; and still fewer were capable of expressing their wretched notions with any degree of method or perspicuity. Hence it happened, that when letters were to be penned, or any matter of consequence was to be committed to writing, they had commonly recourse to some person who was supposed to be endowed with superior abilities.

“The ignorance and corruption that dishonoured the Christian church, in this century, were great beyond measure ; and were there no other examples of their enormity upon record, than the single instance of that stupid veneration that was paid to the bones and carcasses of departed saints, this would be sufficient to convince us of the deplorable progress of superstition. This idolatrous devotion was now considered as the most sacred and momentous branch of religion, nor did any dare to entertain the smallest hopes of finding the Deity propitious, before they had assured themselves of the protection and intercession of some one or other of the saintly order. Hence it was that every church, and indeed every private Christian, had their particular patron among the saints, from an apprehension that their spiritual interests would be but indifferently managed by those, who were already employed about the souls of others ; for they judged, in this respect, of the saints, as they did of mortals, whose capacity is too limited to comprehend a vast variety of objects. This notion rendered it necessary to multiply prodigiously the number of the saints, and to create daily new patrons for the deluded people ; and this was done with the utmost zeal. The priests and monks set their invention at work, and peopled, at discretion, the invi-

sible world with imaginary protectors. They dispelled the thick darkness which covered the pretended spiritual exploits of many holy men ; and they invented both names and histories of saints that never existed, that they might not be at a loss to furnish the credulous and wretched multitude with objects proper to perpetuate their superstition, and to nourish their confidence. Many chose their own guides, and committed their spiritual interests either to phantoms of their own creation, or to distracted fanatics, whom they esteemed as saints, for no other reason than their having lived like madmen. In this century, also, religious rites and ceremonies were multiplied from day to day.

“Century x. — To those who consider the primitive dignity and the solemn nature of the ministerial character, the corruptions of the clergy must appear deplorable beyond all expression. These corruptions were mounted to the most enormous height in that dismal period of the church which we have now before us. The history of the Roman pontiffs, that lived in this century, is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers, even of the Romish communion, unanimously confess. The state of religion in this century was such as might be expected in times of prevailing ignorance and corruption [and in the absence of the Spirit of truth]. The most important doctrines of Christianity were disfigured and perverted in the most wretched manner, and such as had preserved, in unskilful hands, their primitive purity, were nevertheless obscured with a multitude of vain opinions and idle fancies, so that their intrinsic excellence and lustre were little attended to ; all this will appear evident to those who look with the smallest degree of attention into the writers of this age. Both Greeks and Latins placed the essence and life of religion in the worship of images and departed saints ; in searching after with zeal, and preserving with a devout care and veneration, the sacred relics of holy men and women, and in accumulating riches upon the priests and monks, whose opulence increased with the progress of superstition. Scarcely did any Christian dare to approach

the throne of God, without rendering first the saints and images propitious by a solemn round of expiatory rites and lustrations. The ardour also with which relics were sought, surpasses almost all credibility ; it had seized all ranks and orders among the people, and was grown into a sort of fanaticism and frenzy ; and if the monks are to be believed, the Supreme Being interposed, in a special and extraordinary manner, to discover to doating old wives and bareheaded friars, the places where the bones or carcases of the saints lay dispersed or interred. The fears of purgatory, of that fire that was to destroy the remaining impurities of departed souls, were now carried to the greatest height, and exceeded by far the terrifying apprehensions of infernal torments ; for they hoped to avoid the latter easily, by dying enriched with the prayers of the clergy, or covered with the merits and mediation of the saints ; while from the pains of purgatory they knew there was no exemption. The clergy, therefore, finding these superstitious terrors admirably adapted to increase their authority and to promote their interest, used every method to augment them, and by the most pathetic discourses, accompanied with monstrous fables and fictitious miracles, they laboured to establish the doctrine of purgatory, and also to make it appear that they had a mighty influence in that formidable region.

“In order to have some notion of the load of ceremonies under which the Christian religion groaned during this superstitious age, we have only to cast an eye upon the acts of the various councils which were assembled in England, Germany, France, and Italy. The number of ceremonies increased in proportion to that of the saints, which multiplied from day to day ; for each new saintly patron had appropriated to his service a new festival, a new form of worship, a new round of religious rites ; and the clergy, notwithstanding their gross stupidity in other matters, discovered, in the creation of new ceremonies, a marvellous fertility of invention, attended with the utmost dexterity and artifice. It is also to be observed, that a great part of these new rites derived their origin from the various errors which the barbarous nations had received from their

ancestors, and still retained, even after their conversion to Christianity. The clergy, instead of extirpating these errors, either gave them a Christian aspect by inventing certain religious rites to cover their deformity, or by explaining them in a forced allegorical manner; and thus they were perpetuated in the church [a state of things subsequently prophetically noted, as we shall see], and devoutly transmitted from age to age. We may also attribute a considerable number of the rites and institutions, that dishonoured religion in this century, to foolish notions both concerning the Supreme Being and departed Saints; for they imagined that God was like the princes and great ones of the earth, who are rendered propitious by costly presents, and other marks of veneration and homage, which they receive from their subjects; and they believed likewise, that departed spirits were agreeably affected with the same kind of services.

“The famous yearly festival that was celebrated in remembrance of *all departed souls*, was instituted by the authority of Odilo, abbot of Clugni, and added to the Latin calendar towards the conclusion of this century. This proceeding of Odilo was owing to the exhortations of a certain Sicilian hermit, who pretended to have learned, by an immediate revelation from heaven, that the prayers of the monks of Clugni would be effectual for the deliverance of departed spirits from the expiatory flames of a middle state. Accordingly, this festival was, at first, celebrated only by the *congregation of Clugni*; but having received afterwards the approbation of one of the Roman pontiffs, it was, by his order, kept with particular devotion in all the Latin churches.

“The worship of the Virgin Mary, which before this century had been carried to a very high degree of idolatry, received now new accessions of solemnity and superstition. Towards the conclusion of this century, a custom was introduced among the Latins of celebrating masses, and abstaining from flesh, in honour of the blessed Virgin, every Sabbath-day. After this was instituted what the Latins called the *lesser office*, in honour of St. Mary, which was, in

the following century, confirmed by Urban II. in the council of Clermont. There are also to be found in this age manifest indications of the institution of the *rosary* and *crown* of the Virgin, by which her worshippers were to reckon the number of prayers that they were to offer to this new divinity; for though some place the invention of the *rosary* in the 13th century, and attribute it to St. Dominic, yet the supposition is made without any foundation. The *rosary* consists in fifteen repetitions of the Lord's prayer, and a hundred and fifty salutations of the blessed Virgin; while the *crown*, according to the different opinions of the learned concerning the age of the blessed Virgin, consists in six or seven repetitions of the Lord's prayer, and six or seven times ten salutations, or *Ave Marias*.

"Century xi.—It is not necessary to draw at full length the hideous portrait of the religion of this age. It may easily be imagined that its features were full of deformity, when we consider that its guardians were equally destitute of knowledge and virtue, and that the heads and rulers of the Christian church, instead of exhibiting models of piety, held forth in their conduct scandalous examples of the most flagitious crimes. The people were sunk in the grossest superstition; and employed all their zeal in the worship of images, and relics, and in the performance of a trifling round of ceremonies, which were imposed upon them by the tyranny of a despotic priesthood. The more learned, it is true, retained still some notions of the truth, which, however, they obscured and corrupted by a wretched mixture of opinions and precepts, of which some were ludicrous, others pernicious, and the most of them equally destitute of truth and utility. There were, no doubt, in several places, judicious and pious men, who would have willingly lent a supporting hand to the declining cause of true religion; but the violent prejudices of a barbarous age rendered all such attempts not only dangerous, but even desperate; and those chosen spirits, who had escaped the general contagion, lay too much concealed [in the wilderness], and had therefore too little influence, to combat, with success, the formidable patrons of impiety and superstition, who were extremely

numerous, in all ranks and orders from the throne to the cottage.

“Notwithstanding all this, we find, from the time of Gregory VII. several proofs of the zealous efforts of those, who are generally called, by the Protestants, the *witnesses of the truth*; by whom are meant, such pious and judicious Christians, as adhered to the pure religion of the gospel, and remained uncorrupted amidst the growth of superstition [“the remnant of the woman’s seed, who keep the commandments of God, and have the testimony of Jesus Christ”]; who deplored the miserable state to which Christianity was reduced, by the alteration of its divine doctrines, and the vices of its profligate ministers; who opposed, with vigour, the tyrannic ambition both of the lordly pontiff, and the aspiring bishops; and in some provinces privately, in others openly, attempted the reformation of a corrupt and idolatrous church, and of a barbarous and superstitious age. This was, indeed, bearing witness to the truth in the noblest manner, and it was principally in Italy and France that the marks of this heroic piety were exhibited. For, notwithstanding the darkness of the times, and the general ignorance of the true religion, that prevailed in all ranks and orders, yet the very fragments of the Gospel (if we may use that term) which were still read and explained to the people, were sufficient, at least, to convince the most stupid and illiterate, that the religion which was now imposed upon them was not the true religion of Jesus; that the discourses, the lives, and morals of the clergy were directly opposite to what the divine Saviour required of his disciples, and to the rules he had laid down for the direction of their conduct; that the pontiffs and bishops abused, in a scandalous manner, their power and opulence; and that the favour of God, and the salvation exhibited in his blessed gospel, were not to be obtained by performing a round of external ceremonies, by pompous donations to churches and priests, or by founding and enriching monasteries, but by real sanctity of heart and manners.

“It would be tedious to enumerate, in a circumstantial manner, the new inventions that were imposed upon Chris-

tians, in this century, under the specious titles of piety and zeal, by the superstitious despotism of an imperious clergy. It would be also endless to mention the additions that were made to former inventions, the multiplication, for example, of the rites and ceremonies that were used in the worship of saints, relics, and images, and the new directions that were administered to such as undertook pilgrimages, or other superstitious services of that nature. We shall only observe, that during the whole of this century, all the European nations were most diligently employed in rebuilding, repairing, and adorning their churches. Nor will this appear surprising, when we consider, that, in the preceding century, all Europe was alarmed with a dismal apprehension that the *day of judgment* was at hand, and the world was approaching to its final dissolution; for among the other effects of this panic terror, the churches and monasteries were suffered to fall into ruin, or at least to remain without repair, from a notion that they would soon be involved in the general fate of all sublunary things. But when these apprehensions were removed, things immediately put on a new face; the tottering temples were rebuilt, and the greatest zeal, attended with the richest and most liberal donations, was employed in restoring the sacred edifices to their former lustre, or rather in giving them new degrees of magnificence and beauty.

“Century xii.—When we consider the multitude of causes which united their influences in *obscuring the lustre of genuine Christianity*, and corrupting it by a profane mixture of the inventions of superstitious and designing men with its pure and sublime doctrines, it will appear surprising, *that the religion of Jesus was not totally extinguished*. All orders contributed, though in different ways, to corrupt the native purity of true religion [and to help the dragon in his “war against those who keep the commandments of God, and have the testimony of Jesus Christ”]. The Roman pontiffs led the way; they would not suffer any doctrines that had the smallest tendency to diminish their despotic authority; but obliged the public teachers to interpret the precepts of Christianity in such a manner, as to render them subservient to

the support of papal dominion and tyranny. This order was so much the more terrible, in that such as refused to comply with it, and to force the words of Scripture into significations totally opposite to the intention of its divine author, such, in a word, as had the courage to place the authority of the gospel above that of the Roman pontiffs, and to consider it as the supreme rule of their conduct, were answered with the formidable arguments of fire and sword, and received death in the most cruel forms, as the fruit of their sincerity and resolution. The priests and monks contributed, in their way, to disfigure the beautiful simplicity of religion; and, finding it their interest to keep the people in the grossest ignorance and darkness, dazzled their feeble eyes with the ludicrous pomp of a gaudy worship, and led them to place the whole of religion in vain ceremonies, bodily austerity and exercises, and particularly in a blind and stupid veneration for the clergy. The scholastic doctors, who considered the decisions of the ancients, and the precepts of Dialecticians as the great rule and criterion of truth, instead of explaining the doctrines of the gospel, mined them by degrees, and sunk *divine truth* under the ruins of a captious philosophy; while the Mystics, running into the opposite extreme, maintained that the souls of the truly pious were incapable of any spontaneous motions, and could only be moved by a *divine impulse*; and thus not only set limits to the pretensions of reason, but excluded it entirely from religion and morality; nay, in some measure, denied its very existence.

“The consequences of all this were superstition and ignorance, which were substituted in the place of true religion, and reigned over the multitude with a universal sway. Relics, which were for the most part fictitious, or at least uncertain, attracted more powerfully the confidence of the people, than the merits of Christ, and were supposed by many to be more effectual than the prayers offered to heaven through the mediation and intercession of that divine Redeemer. The opulent, whose circumstances enabled them either to erect new temples, or to repair and embellish the old, were looked upon as the happiest of all

mortals, and were considered as the most intimate friends of the most Most High. While they, whom poverty rendered incapable of such pompous acts of liberality, contributed to the multiplication of religious edifices by their bodily labours, cheerfully performed the services that beasts of burden are usually employed in, such as carrying stones and drawing waggons, and expected to obtain eternal salvation by these voluntary and painful efforts of misguided zeal. The saints had a greater number of worshippers than the Supreme Being and the Saviour of mankind; nor did these superstitious worshippers trouble their heads about that knotty question, which occasioned much debate and many laborious disquisitions in succeeding times, viz. *How the inhabitants of heaven came to the knowledge of the prayers and supplications that were addressed to them from the earth?* This question was prevented in this century by an opinion, which the Christians had received from their Pagan ancestors, that the inhabitants of heaven descended often from above, and frequented the places in which they had formerly taken pleasure during their residence upon earth. To finish the horrid portrait of superstition, we shall only observe, that the stupid credulity of the people in this century went so far, that when any person, either through the frenzy of a disordered imagination, or with a design to deceive, published the dreams or visions, which they *fancied*, or *pretended* they had from above, the multitude resorted to the new oracle, and respected its decisions as the commands of God, who in this way, was pleased, as they imagined, to communicate counsel, instruction, and the knowledge of his will to men. This appears, to mention no other examples, from the extraordinary reputation which the two famous prophetesses Hildegard, abbess of Bingen, and Elisabeth of Schonauge, obtained in Germany.

“This universal reign of ignorance and superstition was dexterously, yet basely improved, by the rulers of the church, to fill their coffers, and to drain the purses of the deluded multitude. And, indeed, all the various ranks and orders of the clergy had each their peculiar method of fleecing the people. The bishops, when they wanted money

for their private pleasures, or for the exigencies of the church, granted to their flock the power of purchasing the remission of the penalties imposed upon transgressors, by a sum of money, which was to be applied to certain religious purposes, or, in other words, they published *indulgences*, which became an inexhaustible source of opulence to the episcopal orders, and enabled them, as is well known, to form and execute the most difficult schemes for the enlargement of their authority, and to erect a multitude of sacred edifices, which augmented considerably the external pomp and splendour of the church. The *abbots* and *monks*, who were not qualified to grant *indulgences*, had recourse to other methods of enriching their convents. They carried about the country the carcasses and relics of the saints in solemn procession, and permitted the multitude to behold, touch, and embrace these sacred and lucrative remains at certain fixed prices. The monastic orders gained often as much by this raree-show, as the bishops did by their indulgences.

“ When the Roman pontiffs cast an eye upon the immense treasures that the inferior rulers of the church were accumulating by the sale of *indulgences*, they thought proper to limit the power of the bishops in remitting the penalties imposed upon transgressors, and assumed, almost entirely, this profitable traffic to themselves. In consequence of this new measure, the court of Rome became the general magazine of indulgences; and the pontiffs, when either the wants of the church, the emptiness of their coffers, or the dæmon of avarice, prompted them to look out for new subsidies, published not only a universal, but also a complete, or what they called a *plenary* remission of all the *temporal* pains and penalties, which the church had annexed to certain transgressions. They went still farther, and not only remitted the penalties, which the civil and ecclesiastical laws had enacted against transgressors, but audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity; a step this, which the bishops, with all their avarice and presumption, had never once ventured to take.

“Century xiii.—However numerous and deplorable the corruptions and superstitious abuses were, that had hitherto reigned in the church, and deformed the beautiful simplicity of the gospel, they were nevertheless increased in this century, instead of being reformed, and the religion of Christ continued to suffer under the growing tyranny of fanaticism and superstition. The progress of reason and truth was retarded among the Greeks and Orientals, by their immoderate aversion to the Latins, their blind admiration of whatever bore the stamp of antiquity, the indolence of their bishops, the stupidity of their clergy, and the calamities of the times. Among the Latins, many concurrent causes united to augment the darkness of that cloud that had already been cast over the divine lustre of genuine Christianity. On the one hand, the Roman pontiffs could not bear the thoughts of any thing that might have the remotest tendency to diminish their authority, or to encroach upon their prerogatives; and therefore they laboured assiduously to keep the multitude in the dark, and to blast every attempt that was made towards a reformation in the doctrine or discipline of the church. On the other hand, the school divines, among whom the Dominican and Franciscan monks made the greatest figure on account of their unintelligible jargon and subtilty, shed perplexity and darkness over the plain truths of religion by their intricate distinctions and endless divisions, and by that cavilling, quibbling, disputatious spirit, that is the mortal enemy both of truth and virtue. It is true, that these scholastic doctors were not all equally chargeable with corrupting the truth; the most enormous and criminal corrupters of Christianity were those who led the multitude into the two following abominable errors; that it was in the power of man to perform, if he pleased, a more perfect obedience than God required; and that the whole of religion consisted in an external air of gravity, and in certain composed bodily gestures. It will be easy to confirm this general account of the state of religion by particular facts. . . .

“There is nothing that will contribute more to convince us of the miserable state of religion in this century, and of

the frenzy that almost generally prevailed in the devotion of these unhappy times, than the rise of the sect called *Flagellantes*, or *Whippers*, which sprung up in Italy in the year 1260, and was propagated from thence through almost all the countries of Europe. The societies that embraced this new discipline, presented the most hideous and shocking spectacle that can well be conceived; they ran in multitudes, composed of persons of both sexes, and of all ranks and ages, through the public places of the most populous cities, and also through the fields and deserts, with whips in their hands, lashing their naked bodies with the most astonishing severity, filling the air with their wild shrieks, and beholding the firmament with an air of distraction, ferocity, and horror; and all this with a view to obtain the divine mercy for themselves and others, by their voluntary mortification and penance. This method of appeasing the Deity was perfectly conformable to the notions concerning religion that generally prevailed in this century; nor did these fanatical *Whippers* do anything more, in this extravagant discipline, than practise the lessons they had received from the monks, especially from those of the mendicant orders. Hence they attracted the esteem and veneration, not only of the populace, but also of their rulers, and were honoured and revered by all ranks and orders, on account of their extraordinary sanctity and virtue. This sect, however, did not continue always in the same high degree of credit and reputation; for though the primitive *Whippers* were exemplary in point of morals, yet their societies were augmented, as might naturally be expected, by a turbulent and furious rabble, many of whom were infected with the most ridiculous and impious opinions. Hence both the emperors and pontiffs thought proper to put an end to this religious frenzy, by declaring all *devout* whipping contrary to the divine law, and prejudicial to the soul's eternal interests.

“It would be endless to enumerate the additions that were made in this century to the external part of divine worship, in order to increase its pomp and render it more striking. These additions were owing partly to the public

edicts of the Roman pontiffs, and partly to the private injunctions of the sacerdotal and monastic orders, who shared the veneration which was excited in the multitude by the splendour and magnificence of this religious spectacle. Instead of mentioning these additions, we shall only observe in general, that religion was now become a sort of raree-show in the hands of the rulers of the church, who, to render its impressions more deep and lasting, thought proper to exhibit it in a striking manner to the external senses. For this purpose, at certain stated times, and especially upon the more illustrious festivals, the miraculous dispensations of the divine wisdom in favour of the church, and the more remarkable events in the Christian history, were represented under certain allegorical figures and images, or rather in a kind of mimic show. But these scenic representations, in which there was a motley mixture of mirth and gravity, these tragi-comical spectacles, though they amused and affected in a certain manner the gazing populace, were highly detrimental, instead of being useful, to the cause of religion; they degraded its dignity, and furnished abundant matter of laughter to its enemies.

“ It will not appear surprising that the bread, consecrated in the sacrament of the Lord's supper, became the object of religious worship; for this was the natural consequence of the monstrous doctrine of *transubstantiation*. But the effects of that impious and ridiculous doctrine did not end here; it produced all that train of ceremonies and institutions that are still used in the church of Rome, in honour of that *deified* bread, as they blasphemously call it. Hence those rich and splendid receptacles, that were formed for the residence of God under this new shape, and the lamps and other precious ornaments that were designed to beautify this habitation of the Deity. And hence the custom that still prevails of carrying about this *divine bread* in solemn pomp through the public streets, when it is to be administered to sick or dying persons, with many other ceremonies of a like nature, which are dishonourable to religion, and opprobrious to humanity. But that which gave the finishing touch to this heap of absurdities, and displayed

superstition in its highest extravagance, was the institution of the celebrated annual *Festival of the Holy Sacrament*, or, as it is sometimes called, of the *body of Christ*, whose origin was as follows :—A certain devout woman, whose name was Juliana, and who lived at Liege, declared that she had received a revelation from heaven, intimating to her, that it was the will of God, that a peculiar festival should be annually observed in honour of the holy sacrament, or rather of the *real presence* of Christ's body in that sacred institution. Few gave attention or credit to this pretended vision, whose circumstances were extremely equivocal and absurd, and which would have come to nothing, had it not been supported by Robert, bishop of Liege, who, in the year 1246, published an order for the celebration of this festival throughout the whole province, notwithstanding the opposition which he knew would be made to a proposal founded only on an idle dream. After the death of Juliana, one of her friends and companions, whose name was Eve, took up her cause with uncommon zeal, and had credit enough with Urban IV. to engage him to publish, in the year 1264, a solemn edict, by which the festival in question was imposed upon all the Christian churches without exception. This edict, however, did not produce its full and proper effect, on account of the death of the pontiff, which happened soon after its publication ; so that the festival under consideration was not celebrated universally throughout the Latin churches before the pontificate of Clement V. who, in the council held at Vienne in France, in the year 1311, confirmed the edict of Urban, and thus, in spite of all opposition, established a festival, which contributed more to render the doctrine of transubstantiation agreeable to the people, than the decree of the council of the Lateran under Innocent III. or than all the exhortations of his lordly successors.

“Century xiv.—The governors of the church in this period, from the highest to the lowest orders, were addicted to vices peculiarly dishonourable to their sacred character. We shall say nothing of the Grecian and Oriental clergy, who lived, for the most part, under a rigid, severe, and oppressive government, though they deserve their part in

this heavy and ignominious charge. But with regard to the Latins our silence would be inexcusable, since the flagrant abuses that prevailed among them were attended with consequences equally pernicious to the interests of religion and the well-being of civil society. It is, however, necessary to observe, that there were even in these degenerate times [a remnant of the woman's seed], several pious and worthy men, who ardently longed for a reformation of the church, both in *its head and members*, as they used to express themselves. Laudable as these desires undoubtedly were, many circumstances concurred to prevent their accomplishment; such as the exorbitant power of the popes, so confirmed by length of time that it seemed immoveable, the excessive superstition that enslaved the minds of the generality, together with the wretched ignorance and barbarity of the age [during the dragon's war], by which every spark of truth was stifled as it were in its very birth. Yet, firm and lasting as the dominion of the Roman pontiffs seemed to be, it was gradually undermined and weakened [as the wilderness term of years drew towards a close], partly by the pride and rashness of the popes themselves, and partly by several unexpected events.

“All those who are well acquainted with the history of these times, must acknowledge, that religion, whether as taught in schools, or inculcated upon the people as the rule of their conduct, was so extremely adulterated and deformed, that there was not a single branch of the Christian doctrine, which retained the least trace of its primitive lustre and beauty. Hence it may be easily imagined, that the Waldenses and others, who longed for a reformation of the church, and had separated themselves from the jurisdiction of the bishop of Rome, though everywhere exposed to the fury of the *inquisitors* and monks, yet increased from day to day, and baffled all the attempts that were made to extirpate them. Many of these poor people having observed, that great numbers of their party perished [during the dragon's war] by the flames and other punishments, fled out of Italy, France, and Germany, into Bohemia and the adjacent countries, where they afterwards associated with the Hussites, and other Separatists from the church of Rome.

“ Century xv.—The most eminent writers of this century unanimously lament the miserable condition to which the Christian church was reduced by the corruption of its ministers, and which seemed to portend nothing less than its total ruin, if Providence did not interpose, by extraordinary means, for its deliverance and preservation. The vices that reigned among the Roman pontiffs, and, indeed, among all the ecclesiastical order, were so flagrant, that the complaints of these good men did not appear at all exaggerated, or their apprehensions ill-founded; nor had any of the corrupt advocates of the clergy the courage to call them to an account for the sharpness of their censures and of their complaints. Nay, the most eminent rulers of the church, who lived in a luxurious indolence, and the infamous practice of all kinds of vice, were obliged to hear with a placid countenance, and even to commend, these bold censors who declaimed against the degeneracy of the church, declared that there was almost nothing sound, either in its visible head, or in its members, and demanded the aid of the secular arm, and the destroying sword to lop off the parts that were infected with this grievous and deplorable contagion. Things, in short, were brought to such a pass, that they were deemed the best Christians, and the most useful members of society, who, braving the terrors of persecution [by the dragon’s adherents], and triumphing over the fear of man, inveighed with the greatest freedom and fervour against the court of Rome, its lordly pontiff, and the whole tribe of his followers and votaries.

“ The state of religion was become so corrupt among the Latins, that it was utterly destitute of any thing that could attract the esteem of the truly virtuous and judicious part of mankind. This is a fact, which even they whose prejudices render them unwilling to acknowledge it, will never presume to deny. Among the Greeks and Orientals, religion had scarcely a better aspect than among the Latins; at least, if the difference was in their favour, it was far from being considerable. The worship of the Deity consisted in a round of frivolous and insipid ceremonies. The discourses of those who instructed the people in public, were not only destitute

of sense, judgment, and spirit, but even of piety and devotion, and were in reality nothing more than a motley mixture of the grossest fictions, and the most extravagant inventions. The reputation of Christian knowledge and piety was easily acquired ; it was lavished upon those who professed a profound veneration for the sacred order, and their ghostly head the Roman pontiff, who studied to render the saints (*i. e.* the clergy, their ministers) propitious by frequent and rich donations, who were exact and regular in the observance of the stated ceremonies of the church, and who had wealth enough to pay the fines which the papal quæstors had annexed to the commission of all the different degrees of transgression ; or, in other words, to purchase *indulgences*. Such were the ingredients of ordinary piety ; but such as added to these a certain degree of austerity and bodily mortification were placed in the highest order of worthies, and considered as the peculiar favourites of heaven. On the other hand, the number of those who were studious to acquire a just notion of religious matters, to investigate the true sense of the sacred writings, and to model their lives and manners after the precepts and example of the divine Saviour, was *extremely small* [still but a remnant], and such had much difficulty in escaping the gibbet, in an age when *virtue and sense* were looked upon as *heretical*.

“ This miserable state of things, this enormous perversion of religion and morality, throughout almost all the western provinces, were observed and deplored by many wise and good men, who all endeavoured, though in different ways, to stem the torrent of superstition, and to reform a corrupt church. In England and Scotland, the disciples of Wickliff, whom the multitude had stigmatized with the odious title of Lollards, continued to inveigh against the despotic laws of the pontiffs, and the licentious manners of the clergy. The Waldenses, though persecuted and oppressed on all sides, and from every quarter, raised their voices even in the remote valleys and lurking places whither they were driven by the violence of their enemies [the dragon’s adherents], and called aloud for succour to the expiring cause of religion and virtue. Even in Italy, many, and among others the

famous Savonarola, had the courage to declare, that Rome was become the image of Babylon, and this notion was soon adopted by multitudes of all ranks and conditions. But the greatest part of the clergy and monks, persuaded that their honours, influence, and riches would diminish in proportion to the increase of knowledge among the people, and would receive inexpressible detriment from the downfall of superstition, opposed, with all their might, every thing that had the remotest aspect of a reformation, and imposed silence upon these importunate censors by the formidable authority of fire and sword.

“Century xvi.—The most momentous event that distinguished the church after the fifteenth century, and we may add the most glorious of all the revolutions that happened in the state of Christianity since the time of its divine and immortal Founder, was that happy change introduced into religion, which is known by the title of the Blessed Reformation. This grand revolution, which arose in Saxony from small beginnings, not only spread itself with the utmost rapidity through all the European provinces, but also extended its efficacy more or less to the most distant parts of the globe, and may be justly considered as the main and principal spring which has moved the nations from that illustrious period, and occasioned the greatest part of those civil and religious revolutions that fill the annals of history down to our times. The face of Europe was, in a more especial manner, changed by this great event. The present age feels yet, in a sensible manner, and ages to come will continue to perceive, the inestimable advantages it produced, and the inconveniences of which it has been the innocent occasion. The history therefore of such an important revolution, from whence so many others have derived their origin, and whose relations and connections are so extensive and universal, demands undoubtedly a peculiar degree of attention.

“About the commencement of this century the Roman pontiffs lived in the utmost tranquillity; nor had they, as things appeared to be situated, the least reason to apprehend any opposition to their pretensions, or rebellion against their authority; since those dreadful commotions, which had

been excited in the preceding ages by the Waldenses, Albigenses, and Boghards, and lately by the Bohemians, were entirely suppressed, and had yielded to the united powers of counsel and the sword. Such of the Waldenses as yet remained, lived contented under the difficulties of extreme poverty in the valleys of Piedmont, and proposed to themselves no higher earthly felicity, than that of leaving to their descendants that wretched and obscure corner of Europe, which separates the Alps from the Pyrenean mountains; while the handful of Bohemians, that survived the ruin of their faction, and still persevered in their opposition to the Roman yoke, had neither strength nor knowledge adequate to any new attempt, and therefore, instead of inspiring terror, became objects of contempt.

“We must not, however, conclude from this apparent tranquillity and security of the pontiffs and their adherents, that their measures were applauded, or their chains worn without reluctance. This was far from being the case. Not only private persons, but also the most powerful princes and sovereign states exclaimed loudly against the despotic dominion of the pontiffs, the fraud, violence, avarice, and injustice that prevailed in their councils, the arrogance, tyranny, and extortion of their legates, the unbridled licentiousness and enormous crimes of the clergy and monks of all denominations, the unrighteous severity and partiality of the Roman laws, and demanded publicly, as their ancestors had done before them, a *Reformation* of the church, in its head and in its members, and a general council to accomplish that necessary and happy purpose. But these complaints and demands were not carried so far as to produce any good effect, since they came from persons who never presumed to entertain the least doubt about the supreme authority of the pope in religious matters; and who, of consequence, instead of attempting, themselves, to bring about that reformation that was so ardently desired, remained entirely inactive, and looked for redress to the court of Rome, or to a general council. As long as the authority of the Roman pontiff was held sacred, and his jurisdiction supreme, there could be no reason to expect

any considerable reformation either of the corruption of the church or of the manners of the clergy." ["The dove found no rest for the sole of her foot, and she returned into the ark, for the waters were on the face of the whole earth."] Mosheim continues:—

"If anything seemed proper to destroy the gloomy empire of superstition, and to alarm the security of the lordly pontiffs, it was the restoration of learning in Europe, and the number of men of genius that arose, of a sudden, under the benign influence of that auspicious revolution. But even this new scene of things was insufficient to terrify the lords of the church, or to make them apprehend the decline of their power. It is true, indeed, this happy revolution in the republic of letters dispelled the gloom of ignorance, and kindled in the minds of many the love of truth and sacred liberty. Nay, it is also certain that many of these great men, such as Erasmus and others, pointed the delicacy of their wit, or levelled the fury of their indignation, at the superstitions of the times, the corruptions of the priesthood, the abuses that reigned in the court of Rome, and the brutish manners of the monastic orders. But this was not sufficient, since none had the courage to strike at the root of the evil, to attack the papal jurisdiction and statutes, which were absurdly, yet artfully, sanctified by the title of *canon-law*, or to call in question that ancient and most pernicious opinion, that *Christ* had established a vicegerent at *Rome*, clothed with his supreme and unlimited authority. Entrenched, therefore, within these strongholds, the pontiffs looked upon their own authority and the peace of the church as beyond the reach of danger, and treated with indifference the threats and invectives of their enemies. Armed, moreover, with power to punish, and abundantly furnished with the means of rewarding in the most alluring manner, they were ready on every commotion, to crush the obstinate, and to gain over the mercenary to their cause; and this indeed could not but contribute considerably to the stability of their dominion.

"Hence it was, that the bishops of Rome lived in the utmost security and ease, and being entirely free from

apprehensions and cares of every kind, followed without reluctance, and gratified without any limitation or restraint, the various demands of their lusts and passions. Alexander VI. whom humanity disowns, and who is rather to be considered as a monster than a man, whose deeds excite horror, and whose enormities place him among the most execrable tyrants of ancient times, stained the commencement of this century with the most tremendous crimes. The world was delivered from this Papal fiend in the year 1503. He was succeeded in the pontificate by Pius III., who in less than a month was deprived by death of that high dignity. The vacant chair was obtained by fraud and bribery by Julian de la Rovere, who assumed the denomination of Julius II.

“To the odious list of vices with which Julius II. dishonoured the pontificate, we may add the most savage ferocity, the most audacious arrogance, the most despotic vehemence of temper, and the most extravagant and frantic passion for war and bloodshed. He began his military enterprises by entering into a war with the Venetians, after having strengthened his cause by an alliance with the emperor and king of France. He afterwards laid siege to Ferrara; and, at length, turned his arms against his former ally, the French monarch, in conjunction with the Venetians, Spaniards, and Swiss, whom he had drawn into this war, and engaged in his cause by an offensive league. His whole pontificate, in short, was one continued scene of military tumult; nor did he suffer Europe to enjoy a moment's tranquillity as long as he lived. We may easily imagine the miserable condition of the church under a *vicar of Christ* who lived in camps, amidst the din of arms, and who was ambitious of no other fame than that which arose from battles won and cities laid desolate. Under such a pontiff all things must have gone to ruin; the laws must have been subverted, the discipline of the church destroyed, and the *genuine lustre of true religion entirely effaced*. He was succeeded in the year 1513 by Leo X. of the family of Medicis, who, though of a milder disposition than his predecessor, was nevertheless equally indifferent about

the interests of religion and the advancement of true piety."

From the foregoing testimonies it will be seen that, during the long absence of the Spirit of truth, the public worshippers of the fourth century, whom prophecy and history have revealed to us as having retained the name without the spirit of Christians, had, in the early part of the sixteenth century, developed into a body, claiming to be the Catholic church, with its head, under the titles of pope, pontiff, and vicar of Christ, exercising a spiritual and temporal dominion over the most powerful princes and sovereign states of Europe, and silencing all opposition to his lordly pretensions by counsel, fire, and the sword.

The lapse of twelve centuries has resulted, therefore, in disintegrating the Roman empire into independent states ; in attaching great power to the usurpers of the Christian name ; in showing that the corruption of the Christian faith and practice had been perpetuated and largely developed by them ; in revealing them as executants of the enmity and instigations of the prince of this world against the Spirit of truth, as also soldiers employed by that prince in his war against "those who keep the commandments of God, and have the testimony of Jesus Christ;" and in nearly exhausting the 1260 years decreed as the term of the woman's sojourn in the wilderness. Accordingly, Dr. Mosheim only fulfils our just expectation that the re-appearance of the Spirit of truth was near at hand, when he announces the incipient signs of that reappearance by saying in his *history of the Reformation from its first beginnings* :—

"While the Roman pontiff slumbered in security at the head of the church, and saw nothing throughout the vast extent of his dominions but tranquillity and submission ; and while *the worthy and pious professors of genuine Christianity* almost despaired of seeing that reformation on which their most ardent desires and expectations were bent ; an obscure and inconsiderable person, arose on a sudden, in the year 1517, and laid the foundation of this long-expected change, by opposing, with undaunted resolution, his single force to the torrent of papal ambition and despotism. This

extraordinary man was MARTIN LUTHER, a native of Aisleben, in Saxony, a monk of the Augustinian Eremites, who were one of the Mendicant Orders, and, at the same time, professor of divinity in the academy that had been erected at Wittemberg, a few years before this period by Frederic the Wise. The papal chair was at that time filled by Leo X. Maximilian I., a prince of the house of Austria, was king of the Romans, and Emperor of Germany; and Frederic, already mentioned, elector of Saxony. The bold efforts of this new adversary of the pontiffs were honoured with the applauses of many, but few or none entertained hopes of their success. It seemed scarcely possible that this puny David could hurt a Goliath, whom so many heroes had opposed in vain."

That this incipient movement by Luther did succeed is well known. About the same time, a similar but independent movement commenced in Switzerland and France: Denmark soon received the light of the Reformation; and in the year 1530, so marked had been the result of the doctrine preached by Luther in Germany, by Zuinglius in Switzerland, and by Calvin and others in France, that Dr. Mosheim writes:—

"The instances of an opposition to the doctrine and discipline of Rome in the other European states, were few in number, before the diet of Augsburg (1530) and were too faint, imperfect, and ambiguous to make much noise in the world. It, however, appears from the most authentic testimonies, that, even before that period, the doctrine of Luther, had made a considerable, though perhaps a secret progress in Spain, Hungary, Bohemia, Britain, Poland, and the Netherlands, and had, in all these countries, many friends, of whom several repaired to Wittemberg, to improve their knowledge, and enlarge their views under such an eminent master. Some of these countries openly broke asunder the chains of superstition, and withdrew themselves, in a public and constitutional manner, from the jurisdiction of the Roman pontiff. In others, a prodigious number of families received the light of the blessed Reformation, rejected the doctrines and

authority of Rome; and, notwithstanding the calamities and persecutions they have suffered, on account of their sentiments, under the sceptre of bigotry and persecution, continue still in the profession of the pure doctrine of Christianity; while in other still more unhappy lands, the most barbarous tortures, the most infernal spirit of cruelty, together with penal laws adapted to strike terror into the firmest minds, have extinguished, almost totally, the light of religious truth. It is, indeed, certain, and the Roman catholics themselves acknowledge it without hesitation, that the papal doctrines, jurisdiction and authority would have fallen into ruin in all parts of the world, *had not the force of the secular arm been employed to support this tottering edifice, and fire and sword let loose upon those who were assailing it only with reason and argument.*"

Gibbon gives us his view of the effects of the preaching of Luther and his contemporaries, in his 54th chapter. He says: "By their hands the lofty fabric of superstition, from the abuse of indulgences to the intercession of the Virgin, has been levelled with the ground. A hierarchy of saints and angels, of imperfect and subordinate deities, were stripped of their temporal power, and reduced to the enjoyment of celestial happiness; their images and relics were banished from the church; and the credulity of the people was no longer nourished with the daily repetition of miracles and visions. The *imitation of Paganism* was supplied by a pure and spiritual worship of prayer and thanksgiving, the most worthy of men, the least unworthy of the Deity. The chain of authority was broken which restrains the bigot from thinking as he pleases, and the slave from speaking as he thinks; the popes, fathers, and councils, were no longer the supreme and infallible judges of the world; and each Christian was taught to acknowledge no law but the Scriptures, no interpreter but his own conscience."

With these testimonies before us, and referring for further details to vol. ii., which contains a fair history of the Reformation, we have now to see if this doctrine which created such a revolution, may be properly identified with the Spirit of truth.

At p. 31, vol. ii. we have the following quotation from D'Aubigné's history of the Reformation :—" Luther was not to remain in an obscure convent ; Staupitz mentioned him to Frederick of Saxony, and this enlightened prince, in 1508, invited him to a chair in the university of Wittemberg. Wittemberg was a field on which he was to fight hard battles ; and Luther felt that his vocation was there. Being required to repair promptly to his new post, he answered the appeal without delay. Luther had been three years in the cloister of Erfurt. The studies in which he was obliged to engage were afterwards of great service to him in combating the errors of the schoolmen. Here, however, he could not stop. The desire of his heart must be accomplished. The same power which formerly pushed him from the bar into the monastic life, now pushed him from philosophy towards the BIBLE. He zealously commenced the study of ancient languages, especially in Greek and Hebrew, that he might be able to draw science and learning from the fountain head. Some months after his arrival at the university he applied for the degree of Bachelor in Divinity, and obtained it in the end of March, 1509, with a special injunction to devote himself to biblical theology. Every day at one, Luther had to lecture on the Bible. After retiring to his quiet cell, he spent hours in the study of the divine word. The epistle of St. Paul to the Romans laying open before him, one day coming to the seventeenth verse of the first chapter, he read these words, '*The just shall live by faith.*' He is struck with the expression. 'The just, then have a different life from other men, and this life is given by *faith.*' These words, which he receives into his heart as if God himself had there deposited them, unveils the mystery of the Christian life to him. Long after, in the midst of his numerous labours, he thought he still heard a voice, saying to him, '*The just shall live by faith.*'

"Luther's lectures had little resemblance to those which had hitherto been delivered. A Christian spoke, who had felt the power of revealed truth—truth which he derived from the Bible, and presented to his astonished hearers, all full of life, as it came from the treasury of his heart. This

novel exposition of the truth was much talked of. The news spread far and wide. 'This monk,' said Mellerstadt, often surnamed, *The light of the world*, 'will send all the doctors to the right about. He will introduce *a new doctrine*, and reform the whole church, for he founds upon the word of God; and no man in the world can either combat or overthrow this word, even though he should attack it with all the weapons of philosophy, the Sophists, Scotists, Albertists, Thomists, and the whole [draconic] fraternity.' "

Further on, we have another quotation from D'Aubigné relating to the passage, *The just shall live by faith*, as follows:—"In regard to this mighty word there is something mysterious in the life of Luther. It proved a creating word for the Reformer and for the Reformation. It was by that God said, 'Let light be, and light was.' It is often necessary that a truth, in order to produce its due effect on the mind, must be repeatedly presented to it. Luther had carefully studied the epistle to the Romans, and yet, though justification by faith is there taught, he had never seen it so clearly. Now he comprehends the righteousness which alone can stand in the presence of God; now he receives from God himself, by the hand of Christ, that obedience which he freely imputes to the sinner as soon as he humbly turns his eye to the God-Man who was crucified. This is the decisive period in the internal life of Luther. *The faith*, which has saved him from the terrors of death, becomes the soul of his theology, his fortress in all dangers, the stamina of his discourse, the stimulant of his love, the foundation of his peace, his consolation in life and in death. But this great doctrine of a salvation which emanates from God and not from man, was not only the power of God to save the soul of Luther, it also became the power of God to reform the church; *a powerful weapon which the Apostles wielded, a weapon too long neglected, but at length brought forth in its primitive lustre from the arsenal of the mighty God.* At the moment when Luther stood up in Rome, all moved and thrilling with the words which Paul addressed fifteen centuries before to the inhabitants of this metropolis, *truth*, till then a fettered captive within the church, rose up also,

never again to fall. Here we must let Luther speak for himself—‘When, by the spirit of God, I comprehended these words; when I learned how the sinner’s justification proceeds from the pure mercy of the Lord, by means of *faith*, then I felt myself revive like a new man, and entered at open doors into the very paradise of God. From that time, also, I beheld the precious volume with new eyes. In truth, these words were to me the true germ of paradise.’ Accordingly when called on solemn occasions to confess this doctrine, Luther always manifested his enthusiasm and rude energy. ‘I see,’ said he on a critical occasion, ‘that the devil [or dragon] is incessantly attacking this *fundamental* article by the instrumentality of his doctors, and that, in this respect, he cannot rest or take any repose. Very well, I, Doctor Martin Luther, unworthy evangelist of our Lord Jesus Christ, hold this article—that *faith* alone, without works, justifies in the sight of God; and I declare that the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians, the pope, all the cardinals, bishops, priests, monks, nuns, princes, and nobles, all men, and all devils, [and the whole draconic fraternity], must let it stand, and allow it to remain for ever. If they will undertake to combat this truth, they will bring down the flames of hell upon their heads. This is the true and holy gospel, and the declaration of me, Doctor Luther, according to the light of the Holy Spirit. Nobody has died for our sins but Jesus Christ the Son of God. I repeat it once more; should all the world and all the devils tear each other, and burst with fury, this is, nevertheless true. And if it be He alone who takes away sin, it cannot be ourselves with our works; but good works follow redemption, as the fruit appears on the tree. *This is our doctrine; and it is the doctrine which the Holy Spirit teaches with all true Christians. We maintain it in the name of God—Amen.*’

“On the 18th October, 1512, Luther was admitted a licentiate in theology, and took the following oath:—‘I swear to defend *evangelical truth* by every means in my power.’ The following day, in the presence of a numerous

assembly, was formally delivered to him the insignia of a doctor of theology. The oath, which he then took, was, as he relates, to his well beloved Holy Scripture. He promised to preach it faithfully, to teach it purely, to study it during his whole life, and to defend it by discussion and by writing, as far as God should enable him to do so. This solemn oath was Luther's call to be *The Reformer*. Called by the university and by his sovereign, in the name of the emperor and of the see of Rome itself, and bound before God, by the most solemn oath, he was thenceforth *the intrepid herald of the word of life*. On this memorable day Luther was dubbed knight of the Bible. Accordingly this oath taken to the Holy Scriptures, may be regarded as one of the causes of the renovation of the church. *The infallible authority of the word of God alone was the first and fundamental principle of the Reformation*. All the reformations in detail which took place at a later period, were only consequences of this primary principle. One is scarcely able at the present time to form an idea of the sensation produced by this elementary principle, which is so simple in itself, *but which had been lost sight of* [during its sojourn in the wilderness] *for so many ages*. The bold voices of all the Reformers soon proclaimed this powerful principle, at the sound of which Rome is destined to crumble away—"Christians, receive no other doctrines than those which were founded on the express words of Jesus Christ, his apostles, and prophets." ["And again the dove went forth out of the ark, and, lo, in her mouth was an olive-leaf pluckt off," and it was known "that the waters were abating from off the earth."]

And if we now quote from John's gospel, i. 17, "For the law was given by Moses, but grace and truth came by Jesus Christ," we may without doubt hold that the fundamental principle of the doctrine preached by the Reformers, which created such a revolution, may be properly identified with the Spirit of truth; and that the Reformation in its early stages is a faithful historical representation of the incipient signs of his reappearance.

We may now, therefore, pass to the inquiry whether a commensurate external sign of that reappearance was sup-

plied by his exponents being invested with marks of stability and permanence sufficiently distinctive and remarkable to be held as consistent evidence that the term of their banishment from collectively taking conspicuous part in public events had terminated; and if so, whether the date of that investiture accords with the expiration of the 1260 years prophetically denoted as the period of the woman's sojourn in the wilderness.

It will be remembered that the date of this investiture, if chronologically accurate, has been fixed by the prophecy to the years 1650 to 1655, or 1260 years from the period during which Theodosius the Great was sole emperor. To turn at once, therefore, to the historical records of the seventeenth century suggests itself as the most conclusive test that we can apply to our subject, as also the shortest and most natural method that we can adopt for its general elucidation. And here we find Dr. Mosheim saying, in his ecclesiastical history:—

“The first flames of that religious war, which the Roman Pontiffs proposed to carry on by the arms of the Austrians and Spaniards, their servile and bigoted instruments, broke out in Austria, where, about the commencement of this century, the friends of the Reformation were cruelly persecuted and oppressed by their Roman Catholic adversaries. The solemn treaties and conventions by which the religious liberty and civil rights of these Protestants [a title adopted in the year 1530 to denominate those who separated from the see of Rome] had been secured, were trampled upon, and violated in the most shocking manner; nor had these unhappy sufferers resolution, vigour, or strength sufficient to maintain their privileges. The Bohemians, who were involved in the same vexations, proceeded in a different manner. Perceiving plainly that the votaries of Rome aimed at nothing less than to deprive them of that religious liberty that had been purchased by the blood of their ancestors, and so lately confirmed to them by an imperial edict, they came to a resolution of opposing force to force, and of taking up arms to defend themselves against a set of men, whom, in consequence of the violence they offered to

conscience, they could look upon in no other light than as the enemies of their souls. Accordingly, a league was formed by the Bohemian Protestants, and they began to avenge with great spirit and resolution, the injuries that had been committed against their persons, their families, their religion, and their civil rights and privileges. Their adversaries were struck with terror at a view of their intrepidity, but were not dismayed. The Bohemians, therefore, apprehending still further opposition and vexation from bigotry, animated by a spirit of vengeance, renewed their efforts to provide for their security. The death of the emperor Matthias, which happened in the year 1619, furnished them, as they thought, a fair opportunity of striking at the root of the evil, and removing the source of their calamities, by choosing a sovereign of the reformed religion; for they considered themselves as authorised by the ancient laws and customs of the kingdom, to reject any that pretended to the throne by virtue of an hereditary right, and to demand a prince, whose title to the crown should be derived from the free suffrages of the state. Accordingly, Frederick V. elector Palatine, who professed the Reformed religion, was in the year 1619, chosen king of Bohemia, and solemnly crowned at Prague.

“ This bold step, from which the Bohemians expected such signal advantages, proved to them a source of complicated misfortunes. Its consequences were fatal to their new sovereign, and to their own liberties and privileges; for by it they were involved in the most dreadful calamities, and deprived of the free exercise of the Protestant religion, the security of which was the ultimate end of all the measures they had pursued. Frederick was defeated, before Prague, by the imperial army, in the year 1620, and by this unfortunate battle was not only deprived of his new crown, but also of his hereditary dominions. Reduced thus to the wretched condition of an exile, he was obliged to leave his fruitful territories and his ample treasures to the merciless discretion of the Austrians and Bavarians, who plundered and ravaged them with the most rapacious barbarity. The defeat of this unfortunate prince was attended with dreadful consequences to the Bohemians, and more especially to those

who, from a zeal for religious liberty, and the interests of the Reformation, had embarked in his cause. Some of them were committed to a perpetual prison, others banished for life; several had their estates and possessions confiscated; many were put to death, and the whole nation was obliged, from that fatal period, to embrace the religion of the victor, and bend their unwilling necks under the yoke of Rome. The triumph of the Austrians would neither have been so sudden nor so complete, nor would they have been in a condition to impose such rigorous and despotic terms on the Bohemians, had they not been powerfully assisted by John George I. elector of Saxony, who, partly from a principle of hatred towards the Reformed, and partly from considerations of a political kind, reinforced with his troops the imperial army. The invasion of the Palatinate was the occasion of that long and bloody war that was so fatal to Germany, and in which the greatest part of the princes of Europe were, one way or another, unhappily engaged. It began by a confederacy formed between some German powers and the king of Denmark, in order to assert the rights of the elector Palatine, unjustly excluded from his dominion, against the despotic proceedings of the emperor. The confederates maintained, that the invasion of Bohemia, by this unhappy prince, was no just subject of offence to the emperor; and that the house of Austria, whose quarrel the emperor was not obliged by any means to adopt, was alone the sufferer in this case. However that may have been, the progress and issue of the war were unfavourable to the allies.

“The success of the imperial arms filled the votaries of popery and Rome with the warmest transports of joy and exultation, and presented to their imaginations the most flattering prospects. They thought that the happy period was now approaching, when the whole tribe of heretics, that had withdrawn their necks from the papal yoke, should either perish by the sword, or be reduced under the dominion of the church. The emperor himself seems to have imbibed no small portion of this odious [and draconic] spirit, which was doubly prepared, to convert or destroy. The flame of

ambition that burned within him, was nourished by the suggestions of bigotry. Hence he audaciously carried his arms through a great part of Germany, suffered his generals to vex with impunity those princes and states which refused a blind obedience to the court of Rome, and showed plainly, by all his proceedings, that a scheme had been laid for the extinction of the Germanic liberty, civil and sacred. The elector of Saxony's zealous attachment to the emperor, which he had abundantly discovered by his warm and ungenerous opposition to the unfortunate Frederick, together with the lamentable discord that reigned among the German princes, persuaded the Papal faction, that the difficulties which seemed to oppose the execution of their project, were far from invincible. Accordingly, the persons concerned in this grand enterprise began to act their respective parts. In the year 1629, Ferdinand II., to give some colour of justice to this *religious war*, issued out the terrible *restitution-edict*, by which the Protestants were ordered to restore to the church of Rome all the possessions they had become masters of in consequence of the *religious peace*, concluded in the previous century. This edict was principally owing to the suggestions of the Jesuits. That greedy and ambitious Order claimed a great part of these goods and possessions as a recompense due to their labours in the cause of religion; and hence arose a warm contest between them and the ancient and real proprietors. This contest indeed was decided by the law of force. It was the depopulating soldier, who, sword in hand, gave weight and authority to the imperial edict, wresting out of the hands of the lawful possessor, without form of process, whatever the Romish priests and monks thought proper to claim, and treating the innocent and plundered sufferers with all the severity that the most barbarous spirit of oppression and injustice could suggest."

Having already deduced from the records of history that the doctrine promulgated by the early Reformers in opposition to that of the see of Rome, was a gospel revival; and having ascertained that the Reformers were called Protestants in the year 1530; it may be fairly held that the

denomination, *Protestant*, includes “those who keep the commandments of God, and have the testimony of Jesus Christ,” and, consequently, the exponents of the presence of the Spirit of truth ; notwithstanding that it does not necessarily follow that all who protested against the abuses, or withdrew from the yoke, of Rome, are entitled to rank as such exponents.

Viewing the denomination, *Protestant*, in its above mentioned inclusive sense, it will be seen that Dr. Mosheim’s account of the status of the exponents of the presence of the Spirit of truth in the early part of the seventeenth century, is directly opposed to that which, only a few years later, the prophecy has led us to expect. The former gives us a picture of apparently hopeless ruin, the latter claims marks of stability and permanence, as a visible sign and evidence of that Spirit’s reappearance. “Religious liberty and civil rights trampled upon in the most shocking manner—the unhappy sufferers without resolution, vigour, or strength sufficient to maintain their privileges—committed to a perpetual prison—banishment for life—estates and possessions confiscated—death—forced to bend their unwilling necks under the yoke of Rome—the depopulating soldier, sword in hand, wresting out of the hands of the lawful possessor whatever the Romish priests and monks thought proper to claim, and treating the innocent and plundered sufferers with all the severity that the most barbarous spirit of oppression and injustice could suggest”—is a lot of the Protestants in 1629 which, although forcibly portraying the enmity of the prince of this world, and the active obedience yielded by his adherents to his instigations, exhibits no prospect of an investiture in 1650, such as the prophecy has demanded.

We must, however, follow the historian, who continues:—

“Germany groaned under these dismal scenes of tumult and oppression, and looked about for succour in vain. The enemy encompassed her on all sides, and none of her princes seemed qualified to stand forth as the avenger of her injuries, or the assertor of her rights. Some were restrained from appearing in her cause by the suggestions of bigotry, others by a principle of fear, and others again by an ungenerous

attention to their own private interest, which choked in their breasts all concern for the public good. An illustrious hero, whose deeds even envy was obliged to revere, and whose name will descend with glory to the latest ages, came forth, nevertheless, at this critical season; Gustavus Adolphus took the field, and maintained the cause of the Germanic liberties against the oppression and tyranny of the house of Austria. At the earnest request of the French court, which beheld, with uneasiness, the overgrown power of that aspiring house, he set sail for Germany, in the year 1629, with a small army; and, by his repeated victories, blasted, in a short time, the sanguine hopes which the pope and emperor had entertained of suppressing the Protestant religion in the empire. These hopes, indeed, seemed to revive in the year 1632, when this glorious assertor of Germanic liberty fell in the battle of Lutzen; but this unspeakable loss was, in some measure, made up in process of time, by the conduct of those who succeeded Gustavus at the head of the Swedish army. And, accordingly, the war was obstinately carried on in bleeding Germany, during many years, with various success, until the exhausted treasures of the contending parties, and the pacific inclinations of Christina, the daughter and successor of Gustavus, put an end to these desolations, and brought on a treaty of peace.

“Thus, after a war of thirty years, carried on with the most unrelenting animosity and ardour, the wounds of Germany were closed and the drooping states of Europe were revived, in the year 1648, by the peace of Westphalia, so called from the cities of Munster and Osnaburg, where the negotiations were held, and that *famous treaty* concluded. The Protestants obtained by this peace, privileges and advantages which the votaries of Rome beheld with much displeasure and uneasiness; and it is unquestionably evident, that the treaty of Westphalia gave a new and remarkable degree of stability to the Lutheran and Reformed churches in Germany. By this treaty the peace of Augsburg, which the Lutherans had obtained from Charles V. in the preceding century, was firmly secured against all the machinations and stratagems of the court

of Rome; by it the Restitution-edict, which commanded the Protestants to restore to the Romish church the ecclesiastical revenues and lands they had taken possession of after that peace, was abrogated, and both the contending parties confirmed in the perpetual and uninterrupted possession of whatever they had occupied in the beginning of the year 1624. It would be entering into a very long detail, were we to enumerate the advantages that accrued to the Protestant princes from this treaty. All this was a source of vexation to the court of Rome and made its pontiff feel the severest pangs of disappointed ambition. He, accordingly, used various stratagems, without being very scrupulous in the choice, in order to annul this treaty, or elude its effects; but his attempts were unsuccessful, since neither the emperor, nor the princes that had embarked in this cause, thought it advisable to involve themselves anew in the tumults of war, whose issue is so uncertain, and whose most fatal effects they had lately escaped with so much difficulty. The treaty, therefore, was executed in all its parts; and all the articles that had been agreed upon at Munster and Osnaburg were confirmed and ratified at Nuremburg, in the year 1650. After this period, the court of Rome and its creatures were laid under a considerable degree of restraint. They did not any longer dare to make war in an open and public manner upon the Protestants, since the present state of things blasted all the hopes they had fondly entertained of extinguishing the light of the Reformation, by destroying or reducing under their ghostly yoke the princes and states that had encouraged and protected it in their territories."

The reply of history to our inquiry is therefore ample, complete, and highly interesting. The Protestant cause has been identified with that of the Spirit of truth, and the title *Protestants*, with his exponents. A degree of stability and permanence to that cause and of security to its princes, has been shown to have been afforded by the celebrated treaty of Westphalia, styled by Dr. Mosheim "*new*," or such as had not been before enjoyed, and "*remarkable*," or just the qualification the prophecy demands. Whilst, therefore, the general history of the Reformation abundantly testifies that

“the waters of the flood had abated from off the earth,” and triumphantly proclaims the invisible reappearance of the Spirit of truth; the celebrated treaty of Westphalia may be very properly regarded as a commensurate visible sign thereof; and as having invested the exponents of that Spirit with a stability and permanence sufficiently distinctive and remarkable to be held as consistent evidence that the term of their banishment from collectively taking conspicuous part in public events had terminated. And seeing that Dr. Mosheim says, “After this period, the court of Rome and its creatures were laid under a considerable degree of restraint. They did not any longer dare to make war in an open and public manner upon the Protestants,” we have also historic testimony, that the dragon’s power to make war against “those who keep the commandments of God and have the testimony of Jesus Christ” was from this time, curtailed; and as the treaty of Westphalia was signed in the year 1650, it will be seen that 1260 years had elapsed from that in which Theodosius the Great became sole master of the Roman empire (390), and under whose sole presidency, prophecy and history have combined in fixing the completed flight of the symbolic woman into the wilderness. In all respects, therefore, the historical response to the prophetic requirements may be deemed, not only ample, complete and highly interesting, as stated above, but also eminently instructive.

Notwithstanding that the terms “*new and remarkable*,” contain the precise elements of exposition demanded, and, of themselves, appear to dispense with any further investigation, it may, however, be deemed desirable, if not incumbent, that the chronological force of the above historic response should be vindicated by its being shown that the Protestants are not exhibited, at an earlier date than 1650, in a situation equally or properly meeting the prophetic requirements. Accordingly, it may be as well to state, in deference to the foregoing opinion, if entertained, that the treaty of Passau in 1552 (confirmed at Augsburg in 1555) might have been held to have invested the Protestants with the requisite stability, had its effects been suf-

ficiently permanent; but gross violations of the terms of the treaty soon restricted the religious liberty obtained under its provisions; and in 1629, as we have recently seen, the treaty itself was torn into shreds by the *Restitution edict*, “which ordered the Protestants to restore to the church of Rome all the possessions they had become masters of in consequence of the religious peace concluded in the previous century.”

The establishment of the Reformed religion by the Queen Elizabeth A.D. 1558 might also have been similarly held, had England been the principal historical theatre of the struggle between the exponents of the Spirit of truth and the adherents of the dragon; but as this was not the case, and as an interpretation fixing the initiation and the scene of a combat in one place, and then exhibiting its result by what occurred in another place with different combatants, would be disjointed and inconsistent, so, it will be seen, the situation of the Protestants in England A.D. 1558 also lacks the elements of exposition demanded by the prophecy. But even if this objection did not lie, the following extract from Dr. Mosheim’s history of the seventeenth century, which we find quoted in vol. ii. p. 510 of our first series, may be regarded as indicating that the stability given to the English Protestants in 1558, was, until the year 1688, deficient in the required element of permanence. The Doctor says:—

“All the resources of inventive genius and refined policy, all the efforts of insinuating craft and audacious rebellion, were employed to bring back Great Britain under the yoke of Rome. But all these attempts were without effect. About the beginning of this century, a set of desperate and execrable wretches, in whose breasts the suggestions of bigotry and the hatred of the Protestant religion had suppressed all the feelings of justice and humanity, were instigated by three Jesuits, of whom Garnet, the superior of the society in England, was the chief, to form the most horrid plot that is known in the annals of history. The design of this conspiracy was nothing less than to destroy at one blow James I., the Prince of Wales, and both Houses of Parliament, by the explosion of an immense quantity of gunpowder, which was concealed for that purpose in the

vaults that lay under the House of Lords. The sanguinary bigots concerned in it imagined, that as soon as this horrible deed was performed they would be at full liberty to restore popery to its former credit, and substitute it in the place of the Protestant religion. This odious conspiracy, whose *infernal* [and draconic] purpose was providentially discovered when it was ripe for execution, was commonly known in Britain under the denomination of *the gunpowder treason*.

“This discovery did not suspend the efforts and stratagems of the church of Rome, which carried on its schemes in the succeeding reign, but with less violence and with more caution. Charles I. was a prince of a soft and gentle temper, and was entirely directed by the counsels of Laud, archbishop of Canterbury, a man who was neither destitute of learning nor good qualities, though he carried things to excessive and intolerable lengths, through his warm and violent attachment to the ancient rites and ceremonies of the church; the queen, on the other hand, who was a princess of France, was warmly devoted to the interests of popery; and from all this it seemed probable enough, that though reason and violence had failed, yet artifice and mild measures might succeed, and that a reconciliation might be brought about between England and Rome. This prospect, which had smiled in the imaginations of the friends of popery, vanished entirely when the civil war broke out between the king and parliament. In consequence of these commotions, both the unfortunate Charles and his imprudent and bigoted counsellor, Laud, were brought to the scaffold; and Oliver Cromwell, a man of unparalleled resolution, dexterity, and foresight, and a declared enemy to everything that bore the most distant resemblance of popery, was placed at the helm of government, under the title of Protector of the Commonwealth of England.

“The hopes of Rome and its votaries were nevertheless revived by the restoration of Charles II., and from that period grew more lively and sanguine from day to day. For that monarch, as appears from unquestionable authorities, had been initiated, during his exile, into the mysteries of popery, and had secretly embraced that religion, while his

only brother, the presumptive heir to the crown, professed it openly, and had publicly apostatised from the Protestant faith. [Mr. Hume, in his history of the reign of Charles II. says, "The king was so zealous a papist, that he wept for joy when he entertained the project of re-uniting his kingdom to the Catholic church."] Charles, indeed, was not a proper instrument for the propagation of any theological system. Indolent and voluptuous on the one hand, and inclined to infidelity and irreligion on the other, it was not from him that the Roman pontiff could expect that zeal and industry, that were necessary to force upon the English nation a religion so contrary to the tenor of the laws and the spirit of the people, as popery was. This zeal was found in his bigoted successor, James II. ; but it was accompanied with such excessive vehemence and imprudence as entirely defeated its own purposes; for that inconsiderate monarch, by his passionate attachment to the court of Rome, and his blind obsequiousness to the unseasonable and precipitate counsels of the Jesuits, who were the oracles of his cabinet, gave a mortal blow to that religion which he meant to promote, and fell from the throne, whose prerogatives he was attempting to augment and extend. Immediately on his accession to the crown, he openly attempted to restore to its former vigour, both in England and Ireland, the authority of the Roman pontiff, which had been renounced and annulled by the laws of both realms ; and that he might accomplish with more facility this most imprudent purpose, he trampled upon those rights and privileges of his people, that had ever been held most respectable and sacred, and which he had bound himself, by the most solemn engagements, to support and maintain. *Justly exasperated and provoked by repeated insults from the throne upon their religion and liberties, and alarmed with natural apprehensions of the approaching ruin of both ; the English nation looked about for a deliverer, and fixed its views, in the year 1688 [or thirty-eight years after the treaty of Westphalia], on William prince of Orange, son-in-law to their despotic monarch, by whose wisdom and valour things were so conducted, that James was obliged to retire from his dominions, and to abdicate the crown ; and the Roman pontiff with all his*

adherents, were disappointed in the fond expectations they had formed of restoring popery in England."

Having now seen that the chronological expository force of the treaty of Westphalia is not impaired either by the treaty of Passau A.D. 1552, or by the establishment of the Reformed religion in England by Queen Elizabeth, A.D. 1558, the only remaining situation exhibited by history which demands notice, is the establishment of that religion in the Seven United Provinces, A.D. 1573. In this instance, the elements of stability and permanence are not wanting ; and as in those provinces, the religious liberty now under consideration was secured by a long and desperate war with the dragon's adherents, so, if we except comparative territorial unimportance, there appears to be no very strong argument to rebut the assertion, if made, that the situation of the Protestants in the Seven United Provinces A.D. 1573, notwithstanding the comparative territorial unimportance of those provinces, was such as to meet the prophetic requirements, and, although perhaps not so fully or interestingly as the situation revealed by the treaty of Westphalia, yet sufficiently to impair the chronological expository force of that treaty. No rebutting argument is needed, however, neither is it requisite that we should entertain the question of comparative territorial unimportance, as instead of impairing, the situation materially strengthens the expository force of the treaty of Westphalia. This will appear if we observe that the date of the establishment of the reformed religion in the Seven United Provinces (A.D. 1573) is precisely 1260 years from that assigned by history to the first mention of the symbolic woman's flight into the wilderness, which, it will be remembered, occurs between the announcements of "the birth of the man-child and the war in heaven," or as interpreted by history, between the establishment of the Christian religion in the Roman empire, A.D. 313, and the war which immediately followed between Constantine and Licinius, A.D. 314. Whilst therefore the dates of the commencement and completion of the woman's flight into the wilderness are historically fixed to be respectively A.D. 313 and A.D. 390, and the dates of the

events manifesting her partial and completed reappearance are respectively A.D. 1573 and A.D. 1650, or in each case 1260 years therefrom, it will be seen that history, in reply to an inquiry not pressed by necessity, but instituted in deference to a possible opinion involving an adverse issue, has deprived that opinion of its basis; completely vindicated, and attached a valuable addition to, the chronological expository force of the treaty of Westphalia; revealed an interesting and not unimportant feature in our historic interpretations which we were in danger of overlooking; and again justified its claim to be a faithful and reliable interpreter of the Apocalyptic delineations.

The figures, terms, and obvious inferences of the twelfth prophetic chapter have now been replied to by history as fully as our space, and as intelligibly and instructively as the care and diligence of its imperfect advocate, have permitted, but nevertheless without exhausting its illustrative resources. Sufficient evidence is, however, before us to demonstrate a continuance of the most complete prophetic and historic accord, as also abundant information by which to estimate the force of the decree thus stated at p. 17,—"That all religionists, whether denominated Christian or otherwise, collectively taking conspicuous part in public events for the 1260 years prophetically denoted, have no just claim to the title of Christian, or to be enrolled amongst the children of the Spirit of truth." As it is not within the province of the design of this lecture to pronounce the application of this decree, it will be sufficient to state, that history has now been attentively and impartially examined, and every facility given for individual judgment to determine whether the historic accordances with the prophecy and evidences of fulfilment which have resulted from our investigation are such as to demonstrate the inspired authority of the decree, and if this be affirmatively determined, to enable the religionists effected by it to be readily recognised.

We must not, however, fail to refer to the effect of the internal force of the prophecy as interpreted, upon our general subject. Without its aid, it will be seen, the religious

force of the interesting circumstances brought under our notice could never have been authoritatively applied, nor have been advanced with effect in support of the several conclusions which prophecy and history have combined to enforce. With the aid of this internal prophetic force, however, the bases of our conclusions become secure, and a just application of the religious force of our historical illustrations is ratified by unquestionable authority. The instructive importance of the religious force of our illustrations, therefore, when subjected to the action of the internal force of the prophecy can be scarcely over estimated, which will be apparent if we consider that, in addition to several other interesting disclosures, the joint action of those forces have undoubtedly shown us—that the light of the testimony of Jesus Christ illumined the Roman empire in the year 313, and that emperor and people then for the first time rejoiced in that light, and in the deliverance from the darkness of Paganism which its rays had dispersed; That those rays were soon intercepted by a cloud of corruptions and metaphysical subtilties, and were obscured by the end of the fourth century; That darkness prevailed over the earth for over twelve centuries, during which time the light, now and then seen struggling to penetrate the surrounding gloom, was instantly again obscured by the dark *thunder-cloud* of the elements engaged in the obscuration of “the light of the world;” That in the course of the sixteenth and seventeenth centuries, gospel rays shot forth, one here and another there, with such brilliancy and pertinacity, and in such rapid succession, that the powers of darkness could no longer hold their omnipotent sway; That gradually but surely the gospel light reappeared; sustained the thunders, fires, and anathemas of its furious adversaries with undaunted firmness; dispelled thick mists, before impenetrable; pierced the darkness that had been called and believed to be light; and ultimately shed its heaven-sent rays over the benighted and deceived nations of the earth with such effect that “the testimony of Jesus Christ” resumed a place in the hearts of men, and thousands of tongues, re-echoing the witness of the Evangelist John, proclaimed “That was the true light which lighteth every man that cometh into the

world." The combined action of the prophetic and historic forces having thus resulted in affording information of the most authoritative and practical kind, we certainly are not prepared to endorse the sometimes expressed opinion, nor to admit the propriety of its being held, that historical interpretation of the Apocalypse, although replete with interest, is deficient as a medium of religious instruction.

The replies of history to the several requirements demanded by the prophecy having been now placed before us and found to have successfully illustrated all its prefigurations, it only remains to be remarked in conclusion of this lecture, that, having chronologically anticipated the prophetic narrative by our rapid survey of the state of Christianity down to the seventeenth century, we shall have, on commencing our next subject, to resume our place in the fourth century, at the latter end of which the reality of the completed flight of the symbolic woman into the wilderness has been shown to have been accomplished. On thus resuming our place, we shall doubtless find that we are further informed as to the agencies by which the action of "the water as a flood that the serpent cast out of his mouth" was perpetuated, and by which the dragon's war "against those who keep the commandments of God, and have the testimony of Jesus Christ" was carried on so pertinaciously and successfully as to require the lapse of 1260 years before their joint powers were sufficiently restricted to admit of the reappearance of the banished Spirit of truth, and of his exponents again collectively taking conspicuous part in public events.

We have therefore good reason for anticipating that considerable interest will attend our future investigations, notwithstanding that by the absence of the Spirit of truth we are prepared to find the historical platform occupied by the adversaries of Jesus Christ. If the result, however, is to reveal those adversaries in their true aspect, and to confirm the conclusions which prophecy and history have enforced, not only will interest attend those investigations, but also be obtained a continuance of that instructive religious information which has so amply rewarded the labour and study bestowed on our now completed analysis and illustrations of the twelfth Apocalyptic chapter.

LECTURE XVII.

THE SEVENTH TRUMPET.

Third Part.

Rev. xiii. 1—10. A.D. 396—1453. Prospective—1873.

It will be remembered that we have been led to expect that on resuming our inquiries we should find the next Apocalyptic delineations further revealing to us the agencies by which the action of “the water as a flood that the serpent cast out of his mouth” was perpetuated, and by which the dragon’s war “against those who keep the commandments of God and have the testimony of Jesus Christ” was carried on so pertinaciously and successfully as to require the lapse of 1260 years before their joint powers were sufficiently restricted to admit of the reappearance of the banished Spirit of truth, and of his exponents again collectively taking conspicuous part in public events. It will be also remembered that the only agency as yet exhibited to us as executants of the enmity and instigations of the prince of this world against the Spirit of truth, and as the soldiers employed by that prince in his above-mentioned war is that of the worshippers who retained the name without the spirit of the Christian religion.

The part which, in the order of the prophecy, we are now called upon to illustrate by history is embraced by verses 1 to 10, chapter xiii. :—

“And I stood upon the sand of the sea, and saw,” (or as it is in the Sinaitic and Alexandrine manuscripts, “And he [the dragon] stood upon the sand of the sea, and I saw”) “a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion : and the dragon gave

him his power, and his seat, and great authority. And I saw one of his heads wounded as it were to death; and his deadly wound was healed: And all the world [“the earth” in the above-mentioned MSS.] wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.—He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”

The various conflicting interpretations that have been affixed by learned commentators to these and the remaining verses of the thirteenth chapter might incline us to despair of finding the true signification of the text before us if we were not encouraged by our experience of the reliability of our historic guide. Having confidence however that we shall be corrected by the event if we err in our analysis, the only effect we need give to the above-mentioned interpretations is to strictly confine ourselves to the prophetic terms, and to exercise the utmost care not to adopt a conclusion for historic confirmation which those terms do not of themselves clearly enforce. It may be remarked however that this increased care is due to the opinions of the writers referred to rather than to any ambiguity or apprehension of difficulty in the prophecy, the terms of which present themselves as more general in character than any we have previously examined, and therefore appear to demand a less specific historic illustration. Indeed, so little do we find

beyond that which is necessary to the identification of the agency or agencies represented by the beast, that if it were stated generally that a very composite barbaric unchristian power arose after the death of Theodosius, and as an adherent of the dragon exercised dominion over the Roman empire, the general force and import of the prophecy might be considered to be almost exhausted, but this we must await the result of our analysis to determine.

Adopting the reading of the manuscripts before referred to, the first terms we have to consider are, "And he [the dragon] stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." It will be remembered that we were shown by the last verse of the twelfth chapter that "the dragon was wroth with the woman and *went to make war* with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ;" and our text now gives us the dramatic representation of the dragon or Satanic embodiment of heathenism standing on the boundary of the Roman empire, or Apocalyptic earth, and calling up from amongst the barbarians, or Apocalyptic sea surrounding the earth, instruments to assist him in effecting his designs upon the woman's seed.

The conclusion enforced, therefore, if we give the above interpretation to the Apocalyptic sea, which is the same as we have previously affixed and found to be ratified by history on several occasions, is that the beast seen to rise up out of the sea was not *Roman* or of *Roman origin*, but essentially *barbaric*, and at the time of his rising—the sea being within its proper bounds as indicated by the *sand* of the sea having been visible to the Evangelist—was unconnected with the Roman empire.

The prophecy having thus authoritatively informed us on this point, calls on us to observe the gradual development embraced by the terms "rise up out of;" and then commences the beast's identifying characteristics with—"Having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

Interpreting the numbers seven and ten as symbolic and not literal, it will be seen that the seven heads having the name of blasphemy determine the religion of the beast to be perfect in its combination of the various phases of infidel and idolatrous worship, or in a word that the beast was UN-CHRISTIAN; whilst the “ten horns and on his horns ten crowns” invest him with the political power of idolatrous kingdoms—the political and national qualification being imparted by his horns; the regal qualification by the crowns on those horns; and the idolatrous qualification by the number ten, the force of which as a symbolic numeral possessing that signification, we recognised in our last lecture, by its agreement with the number of the tribes of the children of Israel which were rent from Solomon’s kingdom (1 Kings xi. 33.) “because they worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcol the god of the children of Ammon.” And here the interesting question arises—May not the force of the symbolic number “ten” be carried further, and be deemed to refer to the living descendants of those tribes? But as the revealed purposes of the Almighty in regard to them have not yet been sufficiently developed, or if so, the development has not been sufficiently recognised, to admit, if answered in the affirmative, of historic proof such as our design requires, we must not pursue the subject further than to observe on the authority of Scripture—the Israelites *were, are to be, and therefore are*; and consequently, though in accordance with prophecy, not known either by themselves or others as Israelites, might, under another name, whilst fulfilling their foretold destiny, have given their power to the barbaric beast. Indeed in the 17th chapter we are told as much, if not positively, sufficiently inferentially to afford strong evidence in favour of the assumption. In verse 17 we read, “For God hath put in their hearts [the ten horns] to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” This, it must be observed, is after the christianisation of those horns foreshown in verse 14 of the same chapter. After saying in verse 13, “These [the ten horns] have one mind and shall give their

power and strength unto the beast," the prophetic declaration of verse 14 is, "These shall make war with the Lamb [which they do whilst attached to the barbaric beast], and the Lamb shall overcome them." The ten horns thus fall under the dominion of the Lamb, "and [verse 16] shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." It will be seen, therefore, that although we cannot now carry the subject further, we may take with us the interesting possibility of one or more of the nations which history is about to introduce to us as component parts of the barbaric beast, being the representatives of the Israelites commonly known as *the ten lost tribes of Israel*.

Before proceeding with the beast's further characteristics, it may be perhaps proper to observe in reply to the opinion, if held, that the numbers seven and ten should be interpreted literally, that "ten horns and on his horns ten crowns" would be historically satisfied by ten kingdoms being shown to have been intimately connected with the beast, and to have been formidable elements of his power: and as Gibbon divides the barbarians of the East and North into ten distinct races, as enumerated in our last lecture, and those races will be presently exhibited to us as component parts of and elements of power to the beast, politically, nationally, regally, and idolatrously qualified to meet the exigency of "ten" as a symbolic number, so also do they equally satisfy its demand as a literal number. Neither is the interpretation attached to "seven" as a symbolic number changed in effect by its being treated literally. The only obligation enforced would be that seven distinct heathen systems should be enumerated, all of which might be recognised as elements of the beast's religion; and as the then existing great religious systems may be classed under the titles of Brahmanism, Buddhism, Zoroastrianism, the systems of Confucius and Laotse, Fire-worshippers, and Paganism, it will be seen that their enumeration brings us to the same result, viz:—That the beast's religion was perfect in its combination of the different phases of infidel and idolatrous worship, or, in a word, was UNCHRISTIAN. And if the

further opinion be held that the beast's heads have a national and not a religious reference, and should be so interpreted, the reply is—The prophecy gives no authority for such a proposition, and without such authority, to adopt it would be to insult the sufficiency of the prophetic terms.

The beast's next characteristics are, "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." The most remarkable feature in the appearance of a leopard is its spotted skin, so that "like unto a leopard" may be very properly held to indicate an agglomeration of distinct races united by uniformity of purpose and action. If habits and disposition are also embraced by this symbol, these races are already shown to have been very fitting instruments to do the dragon's will, for their purpose and action should be found to have been remarkable for cunning, perseverance, strength, fierceness, swiftness, and rapidity of attack, for which qualities the leopard is famous, and as such is often alluded to in Scripture. Daniel takes the leopard as a type of the sudden sweep of the conquering Alexander of Macedon, and Habakkuk, of an onslaught of Chaldean cavalry. The writers of Natural History do not assign any particular locality to the leopard sufficiently distinctive to enable us unhesitatingly to affix a geographical reference to the symbol, but it may be stated that at the time of the Apocalyptic vision being seen, the leopard was common in Syria, Persia, Palestine, and the countries generally east of the Jordan, and that the face of the dragon was eastward as he stood with the Roman empire behind him calling up the contemplated executants of his purposes.

In the next characteristic, "And his feet were as the feet of a bear," may be readily recognised the indication that races inhabiting the frozen regions of the north and as remarkable as the bear for cruelty furnished support and motive power to the beast; whilst "And his mouth as the mouth of a lion" not only gives him a power of command such as in the animal kingdom is attached to the roar of the lion—the king of beasts, but also perhaps identifies his

mouth with Arabia—the country most eminently qualified to realise geographically a leonine symbol.

Having now analysed the several characteristics of the beast, it may be as well to mention, before going further, in order that we may have no apparent confusion of terms to contend with, that the Greek word here translated “beast” signifies a wild beast, and differs from that, also translated beast, which is used to express the four living creatures seen before the throne of God in the vision set forth in Lecture xv. Wild beasts are ordinarily taken by the prophets as types of tyrannical idolatrous nations, as in the case of the four beasts of Daniel &c., and by the evidence already obtained we may discern that the wild beast now before us forms no exception, but that made up of heterogeneous parts, he represented in purpose and action a draconic whole opposed to the Spirit of truth, and therefore ready to hear and to obey the instigations of the dragon, and to assist him in his war against “those who keep the commandments of God and have the testimony of Jesus Christ.” It will be therefore seen that we are instructed to recognise in this beast, the presiding genius of barbarism and heathenism; as also, in the component parts of the beast, the several barbaric races brought by the prophecy at this time into historical importance. From which conclusion the inference follows that the heathenism symbolized by the dragon was continued in another name and form under the presidency of the beast.

The above inference is soon confirmed, for on returning to the dramatic representation, we next see the dragon transferring his power to the beast, and, by introducing him on the scene of the prophetic drama, exhibiting the first Apocalyptic connection between the barbaric beast and the Roman empire. This ceremony is expressed by “And the dragon gave him his power, and his seat, and great authority;” by which terms, it will be seen, the dragon transfers to the barbaric beast the power he had himself exercised over the Roman empire by the instrumentality of Pagan emperors; the throne from which we have seen him to have been recently cast out in the persons of those emperors;

and the authority which he still held in the empire over his Pagan and Paganised-christian subjects. By this figurative transfer, therefore, the empire passes from a Roman to a barbaric master ; and its religion relapses into idolatry.

The next terms are “And I saw one of his heads as it were wounded to death, and his deadly wound was healed.” This figure demands strict attention, for it does not *directly* disclose whether the wounded head is one of the barbaric beast’s original heads or one of the dragon’s heads transferred to him under the previous figure ; whether the head was wounded and healed after the transfer, or whether at the time of transfer it appeared both wounded and healed, or whether it then appeared wounded only, his wound having been subsequently healed ; and again, whether the head had a religious or a national reference, or both. Before we can arrive, therefore, at any satisfactory conclusion as to the reality of this figure, it becomes necessary to identify the particular head referred to.

In the absence of direct notification we may assume that sufficient indirect or inferential evidence exists for this purpose, as in no instance hitherto have we been left without resource, neither is it reasonable to suppose that this case forms an exception. The greatest care must be exercised, however, that we do not adopt a hasty or insufficiently proved conclusion, as this wounded head is made to play a prominent part in subsequent figurations, and in verses 12 and 14 of the chapter under investigation is designated, in both instances, a *beast*. And herein we obtain at once evidence as to the head particularized in our text, for a head possessing the qualifications of a beast or empire could not be one of the seven heads attached to the barbaric beast before the dragon’s transfer of his power to him, as those heads have no national qualification given to them by the prophecy, but are merely characterised by “having the name of blasphemy,” thereby denoting a combination of the different phases of infidel or idolatrous worship and belief. If, therefore, the wounded head was not one of the barbaric beast’s original heads, it must have been a head given to him by the dragon, and could therefore be no other than

the dragon's Roman head, or the Roman empire as it existed under the dragon's presidency before the establishment of Christianity therein, or in other words—PAGAN ROME.

The wounded head being thus determined to be Pagan Rome, no further evidence is needed to obtain a full solution of the figure. We have already seen that this head was "wounded as it were to death" by the Christian emperors from Constantine to Theodosius, and would therefore so appear at the time of the barbaric beast's investiture with the dragon's power. Accordingly, of the foregoing alternatives we are instructed to conclude that the head at the time of the dragon's transfer appeared "wounded as it were to death," and,—the gift of the dragon having been "his power and his seat, and great authority"—with its "deadly wound" healed. We are also instructed to conclude that the head had both a national and a religious reference. The figure "And I saw one of his heads wounded as it were to death, and its deadly wound was healed" demands therefore from history to show that the Roman empire, after having been nearly cleansed from its idolatry (or almost ceased to be a living draconic head), became again idolatrous. Not in the same form however, for the head was not seen restored to its former appearance. Its wound was healed, but the cicatrice remained.

Having thus arrived at so natural as well as authorised a conclusion, it appears to be regretted that justice will not allow us to pass to our next subject without noticing that the basis of this conclusion is open, at first sight, to the objection that in the verses 12 and 14 referred to, the barbaric beast and not the wounded head is intended to be characterised by "whose deadly wound was healed" and "which had the wound by a sword and did live;" that we have no authority therefore for concluding that the wounded head possessed the qualification of a beast; and consequently, as the head might in that case have been one of the barbaric beast's original heads, our conclusion that its reality was Pagan Rome is without basis. To show fully that no such objection lays would intrench inconveniently

on the province of our next lecture, we shall consider, therefore, that having called attention to the possibility of the objection being temporarily entertained, the present necessity will be sufficiently met by observing, that on arriving at the investigation of the verses referred to, the correctness of our conclusion will be demonstrated; that the particularity which has been hitherto found to be attached to the characterising terms of the prophecy would in this instance be violated, if the barbaric beast whose characteristics proper are “seven heads and ten horns” had been intended to be indicated by “whose deadly wound was healed” and “which had the wound by a sword and did live,” which are the characteristics proper of the wounded head only; that the wounded head was a national head or it would not have had so important a prophetic notice; and that being a national head, it might have been with propriety figuratively represented by the term *beast*, if the exigency of the prophecy had permitted it, which a cursory glance will show that it could not without producing confusion; or required it, which the use of the term *head* shows it did not require.

Having made these observations, that our conclusion as to the reality of the particular head referred to in our text being Pagan Rome may not be even temporarily questioned, we shall proceed with the following terms which appear to be sufficiently literal to convey at once their meaning, and therefore do not call for extended comment.

These terms are “And all *the earth* [Sinaitic] wondered after the beast,” which inform us that the whole of the Roman empire was affected and its inhabitants awed by the presence of the barbaric beast; “And they worshipped the dragon which gave power unto the beast,” which confirm our previous conclusion by indicating that the rites, ceremonies and spirit of Pagan Roman worship were perpetuated under the barbaric beast’s rule; and, “And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?” which may be held to refer to the power exercised by the barbaric beast in his new dominions.

Notwithstanding this power of the barbaric beast in the

Roman empire, an important auxiliary is introduced on the scene by the next terms "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him [the mouth] to continue forty and two months," which demand from history to show that after the barbaric beast had obtained his power in his dominions, a new character appeared, also possessing great power and remarkable for his pompous and unchristian language. His origin must be shown to have been barbaric, or he could not consistently have been united to or become a part of the barbaric beast. The *prosperity*, not *life*, of this new character is limited to 1260 prophetic days or 1260 literal years by "And power was given him to continue [or more properly prosper, or do what he will, as it is in the Sinaitic manuscript] forty and two months."

Further descriptions of this "mouth" and what he did as the barbaric beast's auxiliary, are prefigured by "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

From the general tenour of these terms, it may be readily deduced that the power of this auxiliary mouth was exercised in support of some new antichristian doctrine; and, generally speaking, that his support was so effective as to bring all the world, with a slight exception, under his and its dominion. We must not, however, be led thereby to be less careful in our analysis of the prophetic figures, the first of which is "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

The symbolic heaven of the Apocalypse having been hitherto interpreted as representing either the ecclesiastical or secular governmental sphere as the context may require, it will be seen that consistency forbids our departing from

that interpretation on the present occasion, and therefore enforces the conclusion that a proper reality to this figure will be found if history informs us that the force of the "mouth" was contemptuously directed against the head, hierarchy of priests, and churches of the Christian religion as professed and practised in the Roman empire. It will be remembered that it has been before observed that "God" as a figurative term, when used without qualification does not necessarily refer, and obviously in some places does not refer, to the Great Jehovah. When the inference is not self-evident, or made evident by the context, the Supreme Being is distinguished by such terms as, "Who liveth for ever and ever;" "Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein;" "Lord God Almighty," etc. etc.; so that, in the absence of any such distinguishing qualification, no violation of reverent propriety attaches in this respect to our conclusion.

The next figure, "And it was given unto him to make war with the saints, and to overcome them," shows us that deeds followed the mouth's insulting utterances. Under this figure Roman Christianity falls under his yoke. And not only must history exhibit this result for the "mouth's" identification, but also that he dominated the world in accordance with "And power was given him over all kindreds, and tongues, and nations." The next terms, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," complete the "mouth's" prophetic history, and furnish the only exemption from his religious rule, and this exemption is in favour of the symbolic woman's seed, "the remnant" in the Roman empire (the symbolic earth) "who keep the commandments of God and have the testimony of Jesus Christ"—Christians in spirit and in truth.

Before passing on it may be perhaps proper to mention that the terms, "And all that dwell upon the earth [or Roman territory] shall worship him [the "mouth"] whose names are not written in the book of life of the Lamb slain

from the foundation of the world," if pushed to their extreme limit, may possibly be thought to involve the necessity of showing, not only that a portion of the Roman empire did not fall under the mouth's yoke, but also that the inhabitants of that portion were true Christians; but it may be stated that when the spirit of a prophecy is clear, to press the letter of the figure or metaphor conveying it to an extent beyond what is natural or humanly speaking possible is to press it to distortion; and as a proposition demanding that all the inhabitants of such territorial area as may not have been subdued by the "mouth" were true Christians, exhibits such a pressure, we may consistently pass over the possible claim of territorial demarcation, and with propriety adhere to the conclusion that the exemption contemplated by the prophetic declaration was in favour of *the redeemed by Jesus Christ*, wherever located in the empire. If however, notwithstanding the foregoing remarks, territorial demarcation be insisted on, then the only solution to the figure which presents itself is, that the Roman area not subjected to the mouth's rule has been distinctively set apart in the divine counsels for some predetermined especial work to be developed in the course of time. This view is not devoid of interest, especially if taken in connection with the future development of the "ten horns," but being neither authoritatively enforced, nor admitting as yet of historic support, the question of territorial demarcation is beyond the range of our investigations, and consequently will not receive further notice. In case, however, of a desire arising to carry the subject further, it may assist the student if we anticipate our historic illustrations so far as to state that the whole of the empire fell under the dominion of the barbaric beast and his auxiliary mouth, but the barbaric beast reigned *without his auxiliary mouth* over the Roman territory *unconquered by the Saracens or by their successors the Turks*. This unconquered territory would therefore, under the above view, define the territorial area of prophetic exemption.

The Apocalyptic description and history of the beast and his auxiliary mouth being concluded by the foregoing terms, the prophetic spirit exclaims "If any man have an ear, let

him hear;" an admonition often made use of by our Lord during his sojourn on earth when he wished to draw the special attention of his hearers to his words. The epistles to the seven churches of Asia are also concluded by the same admonition, and now we have it to enforce the importance of the preceding information. We may hail it too as an encouragement to spare no efforts in the prosecution of our investigations, for who can say in the face of "If any man have an ear, let him hear," that the study of prophecy is not enforced as a duty, or that, so enforced, it can be fruitless?

The prophetic spirit continues:—"He that leadeth into captivity shall go into captivity; He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints;" or in other words, Christians, be patient and lose not your faith. Though the beast may rule, and the sword of the mouth may kill, nevertheless, the word of the Lord "With what measure ye mete, it shall be measured to you again" shall be surely fulfilled to them.

It must be remarked that the same interpretation does not necessarily attach to the term "*saints*" in verse 7, and to the same term in verse 10. In the former case, as a term expressing an historic reality, it may be held to refer, and indeed can only refer, to Christians then existing, whether nominal or true; whereas in the latter case, proceeding from the prophetic spirit's mouth as a comment applicable to all ages, the term appears to demand the conclusion that true Christians are alone addressed.

From this now completed analysis of the several terms and figures comprised by the section of the prophecy selected for investigation, it will be readily seen that the expectations raised in our last lecture have been realised, and that the Apocalyptic delineations have revealed to us very powerful agencies by which the action of "the water as a flood that the Serpent cast out of his mouth" was perpetuated, and by which the dragon's war "against those who keep the commandments of God, and have the testimony of Jesus Christ" was carried on so pertinaciously and successfully as to require the lapse of 1260 years before their joint powers were sufficiently restricted to admit of the reappearance of the

banished Spirit of truth and of his exponents again collectively taking conspicuous part in public events. As also will it be seen, that the executants of the enmity and instigations of the prince of this world against the Spirit of truth, and the soldiers employed by that prince in his war are no longer confined to the worshippers who retained the name without the spirit of the Christian religion. We may also gather that the general statement advanced prior to the commencement of our analysis has been sufficiently supported to admit of its reproduction, in the same general sense, as the sum of the delineations, viz. :—"That a very composite unchristian power arose after the death of Theodosius, and as an adherent of the dragon exercised dominion over the Roman empire." The conditions imposed on history in order to sustain its continuity of correspondence with revelation, are therefore very simple, and, having due regard to the exigencies and order of the prophetic terms, may be thus stated :—That after the death of Theodosius (in whose reign the historic elucidations of the twelfth chapter were terminated) a number of distinct unchristian races inhabiting districts lying eastward of the Roman confines and exhibiting uniformity of purpose and action as well as cunning, perseverance, strength, fierceness, swiftness, rapidity of attack, and great power of command, assumed historical importance, took possession of the Roman empire, exercised great authority therein, occupied the throne, and awed the inhabitants by their barbaric yoke; That they were impelled towards, and supported in the attainment of their object by other races issuing from the frozen regions of the north and remarkable for the cruelty of their dispositions; That the worship of the empire manifested that the genius of Pagan Rome had survived the shock of his recent dethronement and degradation, and, under another name and form, had resumed his sway over the authors of his humiliation; That after these barbaric races had obtained their dominion, an auxiliary, also of barbaric origin, appeared, possessing great power and remarkable for his pompous and unchristian language, the force of which was contemptuously directed against the head, hierarchy of priests, and the churches of

the Christian religion as then professed and practised ; That not only Roman Christianity (the redeemed by Jesus Christ are prophetically exempted), but all the world, fell under the yoke of this barbaric beast's auxiliary ; and, That his season of prosperous rule, or of his power to do what he will, continued through a period of 1260 years. To these conditions must be added, That the relationship between the two prophetic series be maintained.

It will be remembered that the parallelism of the two series of figurations has been demonstrated up to the sounding of the first trumpet, so that in order to continue that parallelism and otherwise to maintain the relationship of the one to the other, the events already narrated in elucidation of the first and succeeding trumpets should now be found also to satisfy our present requirements. And on turning to our first volume with the observation that the conditions to be satisfied do not involve much historic detail, we find at p. 185 :—

“ Agreeably with our expectations, on the sound of the first trumpet one of the four Apocalyptic winds is seen to be let loose, and to exhibit, in its career over a third part of the earth, the characteristics of a furious and desolating tempest: a corresponding sweeping of a host of barbarians, as hail for multitude and from the icy regions of the north, leaving desolation behind them and destroying human life over a third part of the Roman empire, will therefore not only illustrate the Apocalyptic figure, but also fulfil our expectation to that effect, and confirm our previous conclusion, the truth of which depended thereon.

“ History still faithfully replies, and Gibbon retains his character for recording it in terms exactly fitting. He thus commences his 30th chapter :—‘ If the subjects of Rome could be ignorant of their obligations to the great Theodosius, they were too soon convinced how painfully the spirit and abilities of their deceased emperor had supported the frail and mouldering edifice of the republic. He died in the month of January 395, and before the end of the winter in the same year, the Gothic nation was in arms.

“ ‘ The barbarian auxiliaries erected an independent stan-

dard, and boldly avowed their hostile designs, which they had long cherished in their ferocious minds. Their countrymen, who had been condemned to a life of tranquillity and labour deserted their farms at the first sound of the trumpet, and eagerly resumed the weapons which they had reluctantly laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests, and the uncommon severity of the weather allowed the poet to remark, They rolled their ponderous waggons over the broad and icy bank of the indignant river.' ”

The historical character of the events which followed the death of Theodosius are sufficiently foreshadowed by the above extracts to enable us at once to recognise a continuity of relationship between the first and second series of prophetic figurations, and therefore to proceed boldly to see what Gibbon says under the heads, referred to at p. 190, of “Revolutions of Scythia—Emigration of the Huns—Emigration of the northern nations—Radagaisus invades Italy,” as those heads apparently promise a portraiture of some of the “leopard’s” spots, or constituent parts of the body of the barbaric beast; as also of the “feet” which supported him and gave him motive power. And on turning to Gibbon’s same thirtieth chapter we find—the date in the margin being A.D. 400 to 405—the promise thus realised:—

“A furious tempest was excited among the nations of Germany, who yielded to the irresistible impulse that appears to have been gradually communicated from the eastern extremity of the continent of Asia. The Chinese annals, as they have been interpreted by the learned industry of the present age, may be usefully applied to reveal *the secret and remote causes of the fall of the Roman empire*. The extensive territory to the north of the great wall was possessed after the flight of the Huns, by the victorious Sienpi; who were sometimes broken into independent tribes, and sometimes reunited under a supreme chief; till at length styling themselves *Topa*, or masters of the earth, they acquired a more solid consistence, and a more formidable power. The *Topa* soon compelled the pastoral nations of the eastern

desert to acknowledge the superiority of their arms; they invaded China in a period of weakness and intestine discord; and these fortunate Tartars, adopting the laws and manners of the vanquished people, founded an imperial dynasty, which reigned near one hundred and sixty years over the northern provinces of the monarchy. Some generations before they ascended the throne of China, one of the Topa princes had enlisted in his cavalry a slave of the name of Moko, renowned for his valour; but who was tempted, by the fear of punishment, to desert his standard, and to range the desert at the head of an hundred followers. This gang of robbers and outlaws swelled into a camp, a tribe, a numerous people, distinguished by the appellation of *Geougen*; and their hereditary chieftains, the posterity of Moko the slave, assumed their rank among the Scythian monarchs. The youth of Toulun, the greatest of his descendants, was exercised by those misfortunes which are the school of heroes. He bravely struggled with adversity, broke the imperious yoke of the Topa, and became the legislator of his nation, and the conqueror of Tartary. His troops were distributed into regular bands of an hundred and of a thousand men; cowards were stoned to death; the most splendid honours were proposed as the reward of valour; and Toulun, who had knowledge enough to despise the learning of China, adopted only such arts and institutions as were favourable to the military spirit of his government. His tents, which he removed in the winter season to a more southern latitude, were pitched, during the summer, on the fruitful banks of the Selinga. His conquests stretched from Corea far beyond the river Irtish. He vanquished, in the country to the north of the Caspian sea, the nation of the *Huns*; and the new title of *Khan*, or *Cagan*, expressed the fame and power which he derived from this memorable victory.

“The chain of events is interrupted, or rather is concealed as it passes from the Volga to the Vistula, through the dark interval which separates the extreme limits of the Chinese, and of the Roman geography. Yet the temper of the Barbarians, and the experience of successive emigrations, sufficiently declare that the Huns, who were oppressed by

the arms of the Geougen, soon withdrew from the presence of an insulting victor. The countries towards the Euxine were already occupied by their kindred tribes ; and their hasty flight, which they soon converted into a bold attack, would more naturally be directed towards the rich and level plains, through which the Vistula gently flows into the Baltic Sea. The north must again have been alarmed, and agitated, by the invasion of the Huns ; and the nations who retreated before them must have pressed with incumbent weight upon the confines of Germany. The inhabitants of those regions, which the ancients have assigned to the Suevi, the Vandals, and the Burgundians, might embrace the resolution of abandoning to the fugitives of Sarmatia, their woods and morasses ; or at least of discharging their superfluous numbers on the provinces of the Roman empire. About four years after the victorious Toulun had assumed the title of Khan of the Geougen, another barbarian, the haughty Rhodogast, or Radagaisus, marched from the northern extremity of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the West. The Vandals, the Suevi, and the Burgundians, formed the strength of this mighty host ; but the Alani, who had found an hospitable reception in their new seats, added their active cavalry to the heavy infantry of the Germans ; and the Gothic adventurers crowded so eagerly to the standard of Radagaisus, that, by some historians, he has been styled the king of the Goths. Twelve thousand warriors, distinguished above the vulgar by their noble birth, or their valiant deeds, glittered in the van ; and the whole multitude, which was not less than two hundred thousand fighting men, might be increased, by the accession of women, of children, and of slaves, to the amount of four hundred thousand persons. This formidable emigration issued from the same coast of the Baltic, which had poured the myriads of the Cimbri and the Teutones, to assault Rome and Italy in the vigour of the republic. After the departure of these barbarians, their native country, which was marked by the vestiges of their greatness, long ramparts, and gigantic moles, remained, during some ages,

a vast and dreary solitude; till the human species was renewed by the powers of generation, and the vacancy was filled by the influx of new inhabitants."

To historically define too closely the several characteristics of the barbaric beast would only have the effect of weakening the general force of the prophetic symbol, but we cannot fail to recognise in the Huns a very striking reality of "his feet as the feet of a bear." Impelled from the Scythian deserts towards the west by races stronger than themselves, we see them impelling other races towards the confines, and eventually into the heart of the Roman empire; and thus giving motive power to the barbaric beast. In Gibbon's 26th chapter we have further confirmation, as also testimony to their traditional cruelty. He says:—

"The Huns, oppressed by their implacable enemies the Sienpi, with their flocks and herds, their wives and children, their dependents and allies, were transported to the west of the Volga, and they boldly advanced to invade the country of the Alani, a pastoral people, who occupied, or wasted, an extensive tract of the deserts of Scythia. They were less deformed in their persons, less brutish in their manners, than the Huns, but they did not yield to those formidable barbarians in their martial and independent spirit; in the love of freedom which rejected even the use of domestic slaves; and in the love of arms, which considered war and rapine as the pleasure and the glory of mankind. *A naked cimeter, fixed in the ground, was the only object of their religious worship*; the scalps of their enemies formed the costly trappings of their horses; and they viewed, with pity and contempt, the pusillanimous warriors, who patiently expected the infirmities of age, and the tortures of lingering disease. On the banks of the Tanais, the military power of the Huns and the Alani encountered each other with equal valour, but with unequal success. The Huns prevailed in the bloody contest; the king of the Alani was slain; and the remains of the vanquished nation were dispersed by the ordinary alternative of flight or submission. A colony of exiles found a secure refuge in the mountains of Caucasus, between the Euxine and the Caspian, where they still pre-

serve their name and their independence. Another colony advanced, with more intrepid courage towards the shores of the Baltic; associated themselves with the northern tribes of Germany; *and shared the spoil of the Roman provinces of Gaul and Spain.* But the greatest part of the nation of the Alani embraced the offers of an honourable and advantageous union, and the Huns, who esteemed the valour of their less fortunate enemies, proceeded, with an increase of numbers and confidence, to invade the limits of the Gothic empire.

“The great Hermanric, whose dominions extended from the Baltic to the Euxine, enjoyed, in the full maturity of age and reputation, the fruit of his victories, when he was alarmed by the formidable approach of an host of unknown enemies, on whom his barbarous subjects might, without injustice, bestow the epithet of barbarians. The numbers, *the strength, the rapid motions, and the implacable cruelty of the Huns,* were felt, and dreaded, and magnified, by the astonished Goths; who beheld their fields and villages consumed with flames, and deluged with indiscriminate slaughter. To these real terrors they added, the surprise and abhorrence which were excited by the shrill voice, the uncouth gestures, and the strange deformity, of the Huns. These savages of Scythia were compared (and the picture had some resemblance) to the animals who walk very awkwardly on two legs; and to the misshapen figures, the *Termini*, which were often placed on the bridges of antiquity. They were distinguished from the rest of the human species by their broad shoulders, flat noses, and small black eyes, deeply buried in the head; and as they were almost destitute of beards, they never enjoyed the manly graces of youth, or the venerable aspect of age. Against these enemies, Hermanric prepared to exert the united forces of the Gothic state; but he soon discovered that his vassal tribes, provoked by oppression, were much more inclined to second, than to repel, the invasion of the Huns.”

Referring to this invasion Gibbon says in the same chapter:—“*In the disastrous period of the fall of the Roman empire, which may be justly dated from the reign of Valens, the happiness and security of each individual were personally*

attacked, and the arts and labours of ages were rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns precipitated on the provinces of the West the Gothic nation, which advanced in less than forty years from the Danube to the Atlantic, and opened a way by the success of their arms to the inroads of so many hostile tribes more savage than themselves. The original principle of motion was concealed in the remote countries of the north ; and the curious observation of the Scythian or Tartar will illustrate the latent causes of these destructive emigrations."

Notwithstanding that the spirit and force of the prophetic symbols point rather to a general than to a particular historic illustration, and therefore, as before remarked, that it may be undesirable to attempt to identify the component parts of the barbaric beast with unnecessitated precision, we must not nevertheless omit to notice the conformity of detail exhibited in the Apocalyptic picture of the wild beast rising up out of the sea, and in the historian's picture of the barbarians who subsequently subverted the Roman empire. In the one, we have "his feet as the feet of a bear," and in the other, we have the Huns, remarkable for their "implacable cruelty, and resemblance to the animals who walk very awkwardly on two legs," giving motive power to and "precipitating the barbarians on the provinces of the west;" in the one, we have attached to the beast, as the principal elements of his ruling power, "ten horns and upon his horns ten crowns," and in the other, we have "the Gothic nation advancing in less than forty years from the Danube to the Atlantic, and opening a way by the success of their arms to the inroads of many hostile tribes more savage than themselves;" whilst in those hostile tribes, we have a faithful reflex of "And the beast which I saw was *like unto a leopard*." It will be seen too that, "In the disastrous period of the fall of the Roman empire, which may be justly dated from the reign of Valens, the happiness and security of each individual were personally attacked, and the arts and labours of ages were rudely defaced by the barbarians of Scythia and Germany" may be recognised as an admirable exposé of the genius of the barbarians pre-

figured by "the beast" in his entirety; as also will it be seen that the religious worship of these barbarians, differing only in form from that of the Alani, as faithfully realises the figure "having seven heads, and upon his heads the name of blasphemy." And as we shall presently find that the Huns not only gave motive power to and precipitated the Goths and other hostile tribes on the empire, but also *supported them* and participated in their conquests; as also that the Roman throne was occupied by a barbarian king, we may fairly conclude that "the wild beast rising up out of the sea," both in his entirety and in his several parts, has been clearly identified by the indefatigable and learned historian.

The beast having been thus identified, it is not a little remarkable that the last quotation from Gibbon is followed by a recital of an event which reflects much interest on our subject by its seeming correspondence—always remembering the subserviency of the particular to the general spirit and force of the prophecy—with the terms immediately following the beast's description, "And the dragon *gave* him his power, and his seat, and great authority." It will be observed that this transfer to the beast by the dragon is apparently voluntary and not forcibly extracted; and therefore that an historical exhibition of a similar voluntary surrender of power to the barbarians by the dragon's adherents in the empire, becomes an interesting, if not a necessary, elucidation. The following extract, in continuation of Gibbon's former testimony exhibits precisely such a surrender. The historian says:—

"On the banks of the Niester, the prudent Athanaric, more attentive to his own than to the general safety, had fixed the camp of the Visigoths; with the firm resolution of opposing the victorious barbarians, whom he thought it less advisable to provoke. The ordinary speed of the Huns was checked by the weight of baggage, and the incumbrance of captives; but their military skill deceived, and almost destroyed, the army of Athanaric. While the Judge of the Visigoths defended the banks of the Niester, he was encompassed and attacked by a numerous detachment of cavalry, who, by the light of

the moon, had passed the river in a fordable place; and it was not without the utmost efforts of courage and conduct, that he was able to effect his retreat towards the hilly country. The undaunted general had already formed a new and judicious plan of defensive war; and the strong lines which he was preparing to construct between the mountains, the Pruth and the Danube, would have secured the extensive and fertile territory that bears the modern name of Walachia from the destructive inroads of the Huns. But the hopes and measures of the Judge of the Visigoths were soon disappointed by the trembling impatience of his dismayed countrymen; who were persuaded by their fears that the interposition of the Danube was the only barrier that could save them from the rapid pursuit, and invincible valour, of the barbarians of Scythia. Under the command of Fritigern and Alavivus, the body of the nation hastily advanced to the banks of the great river, and implored the protection of the Roman emperor of the east. Athanaric himself, still anxious to avoid the guilt of perjury, retired, with a band of faithful followers, into the mountainous country of Caucaland; which appears to have been guarded, and almost concealed, by the impenetrable forests of Transylvania.

“The attention of Valens, the [Arian] emperor of the east, was most seriously engaged, by the important intelligence which he received from the civil and military officers who were intrusted with the defence of the Danube. He was informed, that the north was agitated by a furious tempest; that the irruption of the Huns, an unknown and monstrous race of savages, had subverted the power of the Goths; and that the suppliant multitudes of that warlike nation, whose pride was now humbled in the dust, covered a space of many miles along the banks of the river. With outstretched arms, and pathetic lamentations, they loudly deplored their past misfortunes, and their present danger; acknowledged that their only hope of safety was in the clemency of the Roman Government; and most solemnly protested, that if the gracious liberality of the emperor would permit them to cultivate the waste lands of Thrace,

they should ever hold themselves bound, by the strongest obligations of duty and gratitude, to obey the laws, and to guard the limits, of the republic. When this important proposition, so essentially connected with the public safety, was referred to the ministers of Valens, they were perplexed and divided; but they soon acquiesced in the flattering sentiment which seemed the most favourable to the pride, the indolence, and the avarice of their sovereign. The slaves, who were decorated with the titles of præfects and generals, dissembled or disregarded the terrors of this national emigration; so extremely different from the partial and accidental colonies, which had been received on the extreme limits of the empire. But they applauded the liberality of fortune, which had conducted, from the most distant countries of the globe, a numerous and invincible army of strangers, to defend the throne of Valens; who might now add to the royal treasures, the immense sums of gold supplied by the provincials to compensate their annual proportion of recruits. The prayers of the Goths were granted, and their service was accepted by the Imperial court; and orders were immediately dispatched to the civil and military governors of the Thracian diocese, to make the necessary preparations for the passage and subsistence of a great people, till a proper and sufficient territory could be allotted for their future residence. The liberality of the emperor was accompanied, however, with two harsh and rigorous conditions, which prudence might justify on the side of the Romans; but which distress alone could extort from the indignant Goths. Before they passed the Danube, they were required to deliver their arms; and it was insisted, that their children should be taken from them, and dispersed through the provinces of Asia; where they might be civilised by the arts of education, and serve as hostages to secure the fidelity of their parents.

“During this suspense of a doubtful and distant negotiation, the impatient Goths made some rash attempts to pass the Danube without the permission of the government whose protection they had implored. Their motions were strictly observed by the vigilance of the troops which were

stationed along the river; and their foremost detachments were defeated with considerable slaughter; yet such were the timid councils of the reign of Valens, that the brave officers who had served their country in the execution of their duty, were punished by the loss of their employments, and narrowly escaped the loss of their heads. The imperial mandate was at length received for transporting over the Danube the whole body of the Gothic nation; but the execution of this order was a task of labour and difficulty. The stream of the Danube, which in those parts is above a mile broad, had been swelled by incessant rains; and, in this tumultuous passage, many were swept away, and drowned, by the rapid violence of the current. A large fleet of vessels, of boats, and of canoes was provided; many days and nights they passed and repassed with indefatigable toil; and *the most strenuous diligence was exerted by the officers of Valens, that not a single barbarian, of those who were reserved to subvert the foundations of Rome, should be left on the opposite shore.* It was thought expedient that an accurate account should be taken of their numbers; but the persons who were employed soon desisted, with amazement and dismay, from the prosecution of the endless and impracticable task; and the principal historian of the age most seriously affirms, that the prodigious armies of Darius and Xerxes, which had so long been considered as the fables of vain and credulous antiquity, were now justified, in the eyes of mankind, by the evidence of fact and experience. A probable testimony has fixed the number of the Gothic warriors at two hundred thousand men; and if we can venture to add the just proportion of women, of children, and of slaves, the whole mass of people which composed this formidable emigration, must have amounted to near a million of persons, of both sexes, and of all ages. The children of the Goths, those at least of a distinguished rank, were separated from the multitude. They were conducted, without delay, to the distant seats assigned for their residence and education; and as the numerous train of hostages or captives passed through the cities, their gay and splendid apparel, their robust and martial figure, excited the surprise

and envy of the provincials. But the stipulation, the most offensive to the Goths, and the most important to the Romans, was shamefully eluded. The barbarians, who considered their arms as the ensigns of honour, and the pledges of safety, were disposed to offer a price to preserve them, which the lust or avarice of the imperial officers was easily tempted to accept. . . . The Goths, with arms in their hands, were permitted to enter the boats; and, when their strength was collected on the other side of the river, the immense camp, which was spread over the plains and the hills of the Lower Mœsia, assumed a threatening and even hostile aspect. The leaders of the Ostrogoths, Alatheus and Saphrax, the guardians of their infant king, appeared soon afterwards on the northern banks of the Danube; and immediately despatched their ambassadors to the court of Antioch, to solicit, with the same professions of allegiance and gratitude, the same favour which had been granted to the suppliant Visigoths. The absolute refusal of Valens suspended their progress, and discovered the repentance, the suspicions, and the fears, of the imperial council."

Having thus seen the barbarians, "who were reserved to subvert the foundations of Rome," peacefully admitted and even encouraged, to occupy Roman territory by an Arian, and therefore unchristian, and therefore draconic emperor; and having thereby obtained from history an interesting comment on the dragon's transfer in its particular sense; we must proceed to seek the historic fulfilment in its general and more comprehensive sense, which passes the empire from a Roman to a barbaric master. We may first observe however that a further comment on the dragon's transfer in its particular sense may be detected in the insufficiently concealed welcome which the Pagans bestowed on the conquerors of their country. An instance of this, and the cause of satisfaction we find in vol. i. p. 190. Referring to the invasion of Italy by Radagaisus, Gibbon is thus quoted:—"The king of the confederate Germans passed, without resistance, the Alps, the Po, and the Apennine. Many cities of Italy were pillaged or destroyed. The senate and people trembled at the approach of the barbarians within a hundred and eighty miles of Rome. The

savage Radagaisus was a stranger to the manners, the religion, and even the language of the civilized nations of the south; the fierceness of his temper was exasperated by cruel superstition, and it was universally believed that he had bound himself, by a solemn vow, to reduce the city into a heap of stones and ashes, and to sacrifice the most illustrious of the Roman senators on the altars of those gods who were appeased by human blood. The public danger, which should have reconciled all domestic animosities, displayed the incurable madness of religious faction. *The oppressed votaries of Jupiter and Mercury respected, in the implacable enemy of Rome, the character of a devout Pagan; loudly declared that they were more apprehensive of the sacrifices than of the arms of Radagaisus; and secretly rejoiced in the calamities of their country, which condemned the faith of their Christian adversaries.*"

To show that the empire passed from a Roman to a barbaric master, (the prophecy does not demand historic detail) we need not narrate, the subsequent revolt of the Goths; the operations of their wars with the Romans; *their union with the Huns, Alani, etc.*; their ravages of the Roman provinces; the two great invasions of Italy under Alaric and Radagaisus; the desolation of Gaul by the Germans; the pillage of Rome by the Goths under Alaric; the occupation of Gaul and Spain by the barbarians; the conquest of Africa by the Vandals; the conquests of Attila, king of the Huns; the invasion of Gaul by Attila; the sack of Rome by Genseric, king of the Vandals; nor the operations of the Suevi, Franks, Burgundians, Allemanni, Lombards, Slavonians, Gepidæ, Avars, Saxons, etc. etc. To do so fully would involve a reprint of ten chapters from Gibbon's history; and less fully, a reproduction of the events contained in our first volume in elucidation of the first four trumpets. That the barbarians exhibited in their career of conquest the instinctive qualities of the leopard, cunning, perseverance, strength, fierceness, swiftness, and rapidity of attack; as also great power of command and uniformity of purpose and action, is too well known to detain us from concluding the replies of history to the prophetic conditions up to the time

of the beast receiving his auxiliary "mouth." The following quotations it will be observed, historically pass the empire from a Roman to a barbaric master. Thus Gibbon, chapter xxxvi., A.D. 476 (quoted in vol. i., p. 262 under the fourth trumpet):—

"Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their just superiority above the rest of mankind. The disgrace of the Romans still excites our respectful compassion, and we fondly sympathise with the imaginary grief and indignation of their degenerate posterity. The barbarians had emerged from obscurity and contempt, and the warriors of Germany and Scythia were INTRODUCED into the provinces, as the servants, the allies and at length the MASTERS, of the Romans, whom they insulted or protected. The hatred of the people was suppressed by fear; they respected the spirit and splendour of the martial chiefs who were invested with the honours of the empire; and the fate of Rome had long depended on the sword of those formidable strangers." "And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" Further on, Gibbon says, "After a reign of fourteen years, Odoacer was oppressed by the superior genius of Theodoric, king of the Ostrogoths, a hero alike excellent in the arts of war and of government, who restored an age of peace and prosperity, and whose name still excites and deserves the attention of mankind." And if we now add the clause by which Gibbon terminates his 38th chapter, his narrative of the decline and fall of the Roman empire, and his illustration of our subject, we may consider the rule of the barbaric beast to be sufficiently substantiated to enable us to discern that the general and comprehensive, as well as the particular, force of the terms "And the dragon gave him his power, and his seat, and great authority," have been satisfied in the western empire by its having been shown to have passed, A.D. 476, from a Roman to a barbaric master. The clause referred to is also quoted in vol. i., p. 264, and is as follows:—"I have now accomplished the laborious narrative of the decline and fall of the Roman empire, from the fortunate age of Trajan and

the Antonines, *to its total extinction in the west*, about five centuries after the Christian era. At that unhappy period, the Saxons fiercely struggled with the natives for the possession of Britain : Gaul and Spain were divided between the powerful monarchies of the Franks and Visigoths, and the dependent kingdoms of the Suevi and Burgundians : Africa was exposed to the cruel persecutions of the Vandals, and the savage insults of the Moors : Rome and Italy, as far as the banks of the Danube, were afflicted by an army of barbarian mercenaries, whose lawless tyranny was succeeded by the reign of Theodoric the Ostrogoth. *All the subjects of the empire, who, by the use of the Latin language, more particularly deserved the name and privileges of Romans, were oppressed by the disgrace and calamities of foreign conquest ; and the victorious nations of Germany established a new system of manners and government in the western countries of Europe.* [The empire of the dragon in the west was superseded by the empire of the beast]. The majesty of Rome was faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus. Yet they continued to reign over the east, from the Danube to the Nile and Tigris ; the Gothic and Vandal kingdoms were subverted by the arms of Justinian ; and the history of the Greek emperors may still afford a long series of instructive lessons, and interesting revolutions."

In Dr. Robertson's Charles V. we have the following confirmatory testimony :—" If a man were called to fix upon the period in the history of the world during which the condition of the human race was most calamitous and afflicted, he would without hesitation name that which elapsed [after the rise of the beast out of the sea] from the death of Theodosius the Great to the establishment of the Lombards in Italy, from A.D. 395 to A.D. 571. The contemporary authors who beheld that scene of desolation are at a loss for expressions to describe the horror of it. . . . But no expressions can convey so perfect an idea of the destructive progress of the barbarians as that which must strike an attentive observer when he contemplates the total change which he will discover in the state of Europe, after it began

to recover some degree of tranquillity, towards the close of the sixth century. The Saxons were by that time masters of the southern and more fertile provinces of Britain; the Franks of Gaul; the Huns of Pannonia; the Goths of Spain; the Goths and Lombards of Italy and the adjacent provinces. *Very faint vestiges of the Roman policy, jurisprudence, arts, or literature remained. New forms of government, new laws, new manners, new dresses, new languages, and new names of men and countries, were everywhere introduced. . . .* The new division of property by the victorious barbarians, together with the maxims and manners to which it gave rise, gradually introduced a species of government formerly [that is, prior to the rise of the beast from the sea] unknown. This singular institution is now distinguished by the name of the *Feudal System*; and though the barbarous nations which framed it settled in their new territories at different times, came from different countries, spoke various languages, and were under the command of separate leaders, the feudal policy and laws were established, with little variation, in every kingdom of Europe. This amazing uniformity [*of purpose and action*] had induced some authors to believe that all these nations [including the “ten horns” and possibly the obscured descendants of “the ten lost tribes of Israel”], notwithstanding so many apparent circumstances of distinction, were originally the same people. But it may be ascribed, with greater probability, to the similar state of society and manners to which they were accustomed in their native countries, and to the similar situation in which they found themselves [as component parts of the beast] *on taking possession of their new domains* [under the transfer by the dragon].”

Referring to the religion of the barbarians after their settlement in the Roman empire, the same historian says:—

“The barbarous nations, when converted to Christianity, changed the object, not the spirit of their religious worship. They endeavoured to conciliate the favour of the true God by means not unlike to those which they had employed in order to appease their false deities. Instead of aspiring to sanctity and virtue, which alone can render men acceptable to the great Author of order and of excellence, they imagined

that they satisfied every obligation of duty by a scrupulous observance of external ceremonies, which were either so unmeaning as to be altogether unworthy of the Being to whose honour they were consecrated, or so absurd as to be a disgrace to reason and humanity." Hallam also says in his "Middle Ages," chap. vii. :—"The conquering nations left, indeed, the worship of Hesus and Taranis in their forests, but they retained the elementary principles of that and all other barbarous idolatry—a superstitious reverence for the priesthood (a credulity that seemed to invite imposture) and a confidence in the efficacy of gifts to expiate offences. Of this temper it is undeniable that the ministers of religion took advantage. Many of the peculiar and prominent characteristics of the faith and discipline of those ages appear to have been either introduced or studiously promoted for the purpose of sordid fraud." The historian then refers to "veneration of relics, the worship of images, the idolatry of saints and martyrs, the doctrine of purgatory, and masses for the relief of the dead," as having been made subservient to this purpose.

It will be therefore seen that we may anticipate no difficulty in obtaining an historic reply to the terms, "And they worshipped the dragon," equally faithful as those by which we have been enabled to recognise the reality of the beast from the sea in his entirety, and in his component parts.

The conditions demanded by the terms "And they worshipped the dragon," in conjunction with, "And his deadly wound was healed," have been held to be, "That the worship of the Roman empire manifested that the genius of Pagan Rome had survived the shock of his recent dethronement and degradation, and, under another name and form, had resumed his sway over the authors of his humiliation." It will be remembered that these authors were the Christians symbolised in the twelfth chapter by "And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne :—" From which it follows that it is incumbent on history to show that the Christians, at the period referred to, though professing to be disciples of Christ, and through

him to worship the living God, in reality worshipped the prince of this world. This result has been so often Apocalyptically pointed out that it appears to be almost unnecessary to repeat historic evidences of its truth; and it undoubtedly would be so, if the barbarians had not adopted the religion of the Romans after their conquest of the empire. As however the fact is indisputable that the barbarous races, with more or less unanimity at first, eventually embraced the Christianity of the Romans, so it becomes obligatory to have some information as to the rites, ceremonies, and spirit of the worship honoured by that sacred name; for it will be readily seen that if the spirit of Christianity was not profaned or abused, then the historic reality could neither be supplied to the terms, "They worshipped the dragon," nor to "And his deadly wound was healed;" and history instead of according, would be found at variance with revelation. On this subject, however, history has recently spoken decisively and fully, so that the fidelity of the prophetic terms will be sufficiently substantiated on the present occasion, if we refer to the testimonies quoted in our last lecture, and reproduce the following quotation only from Gibbon's 28th chapter.

"In the long period of twelve hundred years, which elapsed between the reign of Constantine and the reformation of Luther, the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model, and some symptoms of degeneracy may be observed even in the first generations which adopted and cherished this pernicious innovation. . . The sublime and simple theology of the primitive Christians was gradually corrupted; and the MONARCHY of heaven, already clouded by metaphysical subtilties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism.

"As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. If, *in the beginning of the fifth century*, Tertullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or

martyr, they would have gazed with astonishment, and indignation, on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused, at noon-day, a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd, consisting, for the most part, of strangers and pilgrims, who resorted to the city on the vigil of the feast, and who already felt the strong intoxication of fanaticism, and, perhaps, of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes, of the saint, which were usually concealed, by a linen or silken veil, from the eyes of the vulgar. The Christians frequented the tombs of the martyrs, in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal, blessings. They implored the preservation of their health, or the cure of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested, that the holy martyrs would be their guides and protectors on the road; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs, to celebrate, with grateful thanksgivings, their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favours they had received; eyes, and hands, and feet, of gold and silver; and edifying pictures which could not long escape the abuse of indiscreet or *idolatrous* devotion, represented the image, the attributes, and the miracles, of the tutelar saint. The same uniform original spirit of superstition might suggest, in the most distant ages and countries, the same methods of deceiving the credulity, and of affecting the senses of mankind; but it must

ingenuously be confessed, *that the ministers of the Catholic church imitated the profane model, which they were impatient to destroy;*" and, whilst professedly Christians, in reality "they worshipped the dragon." And as Gibbon, in the same chapter, referring to "the ingenious superstition of the Pagans still attempting to elude the laws by which all sacrifices had been severely prohibited," says, "Whatever might be the truth of the facts, or the merits of the distinction, these vain pretences were swept away by the last edict of Theodosius, *which inflicted a deadly wound on the superstition of the Pagans,*" and thus supplies an interesting historical comment on "And I saw one of his heads wounded unto death;" so the historian also supplies an equally interesting comment on "And his deadly wound was healed," by concluding his above quoted testimony to the introduction of Pagan ceremonies into the Christian worship, with "*The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished [Pagan] rivals.*"

It will be seen, therefore, that although the barbarians embraced the Christianity of the Romans, yet the prophetic declaration, "And they worshipped the dragon," is not found at variance with the verdict of history. And it may be further stated that even if Christianity had been exhibited by the Romans in a truer and purer form; the Christianity of the barbarians, owing to their recent conversion, lacked the spirit, and knowledge, and practice, necessary to exempt them from the charge of practically worshipping the dragon. This is made clear by Dr. Mosheim, who says in his ecclesiastical history of the fifth century:—"The German nations who rent in pieces the Roman empire in the west, were not all converted to Christianity at the same time. Some of them had embraced the truth before the time of their incursion; and such, among others, was the case of the Goths. Others, after having erected their little kingdoms in the empire, embraced the gospel that they might thus live with more security, amongst a people, who, in general, professed the Christian religion. It is, however, uncertain

(and likely to continue so) at what time, and by whose ministry the Vandals, Sueves, and Alans were converted to Christianity. With respect to the Burgundians, who inhabited the banks of the Rhine, and who passed from thence into Gaul, we are informed by Socrates, that they embraced the gospel of their own accord, from a notion that Christ, or the god of the Romans, who had been represented to them as a most powerful being, would defend them against the rapines and incursions of the Huns. They afterwards sided with the *Arian* party, to which also the Vandals, Sueves, and Goths were zealously attached. All these fierce and warlike nations judged a religion excellent, in proportion to the success which crowned the arms of those that professed it, and esteemed, consequently, that doctrine the best, whose professors had gained the greatest number of victories. When therefore they saw the Romans possessed of an empire much more extensive than that of any other people, they concluded, that Christ, their God, was of all others the most worthy to receive religious homage."

We might now consider that history, has accurately and fully satisfied the several prophetic conditions up to the time of the beast receiving his auxiliary "mouth," if Gibbon had not reminded us that the rule of the beast throughout the Roman empire, as required by the terms "And the dragon gave him his power, and his seat, and great authority," has been insufficiently shown to the extent involved in his testimony, just now quoted, "The majesty of Rome was faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus. Yet they continued to reign over the east, from the Danube to the Nile and Tigris; and the history of the Greek emperors may still afford a long series of instructive lessons, and interesting revolutions." The inference which presents itself from this incompleteness is, that the eastern empire referred to by Gibbon, was brought under the dominion of the barbaric beast after the acquirement, and by the aid, of his auxiliary "mouth." And we may here observe how interestingly and authoritatively the prophecy inherently indicates the path leading to its interpretation. For the eastern empire fell,

A.D. 1453, and still remains, under the sovereignty of the Turks. From which it follows, that the new character, prefigured by "And there was given unto him a mouth speaking great things," etc., must be associated with the Turkish nation; and be shown to have assumed historical importance after the barbaric possession of the throne and empire of the west, A.D. 476. And this is not the only necessity which the inherent force of the prophecy imposes. For not only must this new character be associated with the Turks, but in order to satisfy the exigencies of parallelism between the two series of figurations, he must also be found to agree with the character introduced under the fifth trumpet; for the extinction of the western empire was found in our first series to have satisfied the principal figuration under the fourth trumpet, and the events recorded by history in reply to that and the three previous trumpets have been already referred to as meeting the immediate conditions imposed by the symbolic beast and his characteristics, prior to his receiving "the mouth speaking great things." It will be seen therefore that the prophecy has itself afforded a clue to the "mouth's" reality, sufficiently clear, and imposed restrictions sufficiently arbitrary, to enable us to receive the verdict of history unhesitatingly, provided that it is found to accord with the evidences demanded by the prophetic terms. These terms are "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [to prosper or do what he will] forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Stated in accordance with the exigency and order of the foregoing, the conditions imposed on history to satisfy, have been held to be—That after the barbarous races had obtained their

dominion, a new character, also of barbaric origin, appeared, possessing great power and remarkable for his pompous and unchristian language, the force of which was contemptuously directed against the head, hierarchy of priests, and the churches of the Christian religion as then professed and practised; That not only Roman Christianity (The redeemed by Jesus Christ are prophetically exempted), but all the world, fell under the yoke of this new character; and—That his season of prosperity or of his power to do what he will, continued during a period of 1260 years.

On turning to the historical evidences of accordance with the terms and symbols of the fifth trumpet, we find the continuity of relationship between the two series of figurations still maintained, as will be seen by the following quotation from Gibbon commencing the historic replies to the conditions of that trumpet. The historian says:—
 “After pursuing above six hundred years the fleeting Cæsars of Constantinople and Germany, I now descend, in the reign of Heracleus, on the *eastern borders* of the Greek monarchy. While the state was exhausted by the Persian war, and the church was distracted by the Nestorian and Monophysite sects, MAHOMET, *with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the causes of the decline and fall of the eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.*”

The genius of Mahomet, “with the sword in one hand and the Koran in the other,” having been thus shown to have been the principal character of the fifth trumpet, we can have no difficulty in also recognising in that genius, the reality of “And there was given unto him a mouth speaking great things and blasphemies;” and, as Mahomet’s Arabian origin brings him under the class of barbaric, and realises the geographical demand of a leonine symbol; as his genius, or the spirit of his religion, subsequently animated the Turks; and as the sayings and doings of Mahomet and his followers, and of their Turkish successors are contained in

vol. i. under the fifth and the first part of the sixth trumpets, it will be seen that we may not only anticipate no difficulty in attaching to the genius of Mahomet his several prophetic characteristics, but also that we may do so briefly without detracting from the fulness of evidence necessary to establish the correspondence of history with revelation. In vol. i. p. 337, the great utterance of Mahomet is thus quoted from Gibbon:—" *That there is only one God, and that Mahomet is the Apostle of God,*" and as this faith, under the name of Islam, was extensively propagated and enforced by the sword, as we shall presently see, we may consider that history has furnished a clear and sufficiently exhaustive reply to the condition "That after the barbarous races had obtained their dominion, a new character, also of barbaric origin, appeared, possessing great power and remarkable for his pompous and unchristian language." We have some idea given us of the power of the "religion" and command of Mahomet at pp. 359, 360; but we must not omit first to quote Gibbon's testimony to the state of the Christians at the time Mahomet's great utterance was first promulgated. He says in continuation (p. 337), "*The Christians of the seventh century had insensibly relapsed into a semblance of Paganism* [they worshipped the dragon—the deadly wound was healed]; their public and private vows were addressed to the relics and images that disgraced the temples of the east; the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary, with the name and honours of a goddess. Each of the oriental sects was eager to confess that all, except themselves, deserved the reproach of idolatry and polytheism."

We now quote from pp. 359, 360, and here we have Gibbon saying, "The revolution of Arabia had not changed the character of the Arabs; the death of Mahomet was the signal of independence; and the hasty structure of his power and religion tottered to its foundations. A small and faithful band of his primitive disciples had listened to his eloquence, and shared his distress; had fled with the apostle from the

persecution of Mecca, or had received the fugitive in the walls of Medina. The increasing myriads who acknowledged Mahomet as their king and prophet had been compelled by his arms, or allured by his prosperity. The various rebels of Arabia, without a chief or a cause, were speedily suppressed by the power and discipline of the rising monarchy; *and the whole nation professed the religion of the Koran.* The ambition of the caliphs provided an immediate exercise for the restless spirit of the *Saracens*; their valour was united in the prosecution of a *holy war*; and their enthusiasm was equally confirmed by opposition and victory. From the rapid conquest of the *Saracens* a presumption will naturally arise that the first caliphs commanded in person the armies of the faithful, and sought the crown of martyrdom in the foremost ranks of the battle. The courage of Abubeker, Omar, and Othman had indeed been tried in the persecution and wars of the prophet; and the personal assurance of paradise must have taught them to despise the pleasures and dangers of the present world. But they ascended the throne in a mature age, and esteemed the domestic cares of religion and justice the most important duties of a sovereign. Yet the spoils of unknown nations were continually laid at the foot of their throne; and the uniform ascent of the Arabian greatness must be ascribed to *the spirit* of the nation rather than the abilities of their chiefs. Timid maxims of policy were disdained by the magnanimity or enthusiasm of the Arabian caliphs. With the same vigour and success they invaded the successors of Augustus and those of Artaxerxes; and the rival monarchies at the same instant became the prey of an enemy whom they had been so long accustomed to despise. *In the ten years of the administration of Omar, the Saracens reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand churches or temples of the unbelievers, and edified fourteen hundred moschs for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces which may be comprised under the names of Persia, Syria, Egypt, Africa and Spain.* Still quoting Gib-

bon, we have at p. 379, "*At the end of the first century of the Hegira, the caliphs were the most potent and absolute monarchs of the globe. [“ And power was given him over all kindreds, and tongues, and nations.”]* Their prerogative was not circumscribed, either in the right or in fact, by the power of the nobles, the freedom of the commons, the privileges of the church, the votes of a senate, or the memory of a free constitution. The authority of the companions of Mahomet expired with their lives; and the chiefs or emirs of the Arabian tribes left behind, in the desert, the spirit of equality and independence. The regal and sacerdotal characters were united in the successors of Mahomet; and if the Koran was the rule of their actions, they were the supreme judges and interpreters of that divine book. They reigned by the right of conquest over the nations of the east. Under the last of the Ommiades, the Arabian empire extended two hundred days' journey from east to west, from the confines of Tartary and India to the shores of the Atlantic ocean. And if we retrench the sleeve of the robe, as it is styled by their writers, the long and narrow province of Africa, the solid and compact dominion from Fargana to Aden, from Tarsus to Surat, will spread on every side to the measure of four or five months of the march of a caravan. *The progress of the Mahometan religion diffused over this ample space a general resemblance of manners and opinions. The language and laws of the Koran were studied with equal devotion at Samarcand and Seville; the Moor and the Indian embraced as countrymen and brothers, in the pilgrimage of Mecca; and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.*"

Having now seen that the genius of Mahomet was the most potent and absolute monarch of the globe, and that his great utterances were pompous and unchristian; the condition, "That the force of this pompous and unchristian language was contemptuously directed against the head, hierarchy of priests, and churches, of the Christian religion as then professed and practised," must now be satisfied. History has already replied by "the destruction of four thousand churches or temples of the unbelievers, and the edification of

fourteen hundred moschs for the exercise of the religion of Mahomet;" and now promptly points to the memorable alternative proposed by the Saracens during their rapid conquests, (an instance will be found at p. 368) "*Ye Christian dogs, you know your option, the Koran, the Tribute, or the Sword;*" also to "infidels" as the Saracenic appellation of the Christians; also to the instruction of Abubeker to his Syrian army (p. 364), "*As you go on, you will find some persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them, nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they turn Mahometans, or pay tribute;*" and also to Gibbon's description of the general state of the Christians under the Saracenic yoke, quoted at p. 411, "*About two hundred years after Mahomet, the Christians were separated from their fellow subjects by a turban or girdle of a less honourable colour; instead of horses or mules, they were condemned to ride on asses, in the attitude of women. Their public and private buildings were measured by a diminutive standard; in the streets or the baths, it is their duty to give way or bow down before the meanest of the people; and their testimony is rejected, if it may tend to the prejudice of a true believer. The pomp of processions, the sounds of bells or of psalmody, is interdicted in their worship; a decent reverence for the national faith is imposed on their sermons and conversations; and the sacrilegious attempt to seduce a Mussulman will not be suffered to escape with impunity. In a time, however, of tranquillity and justice, the Christians have never been compelled to renounce the gospel, or embrace the Koran; but the punishment of death is inflicted on the apostates who have professed and deserted the law of Mahomet.*"

It will be now seen that the genius of barbarism received an important auxiliary in the genius of Mahometanism; and that the prophetic conditions might be considered to be fully satisfied by history if the subversion of the eastern, as well as the western, empire had been shown, as demanded by the

totality of the dragon's transfer, and by the terms "And all that dwell upon the earth shall worship him." The subversion of the eastern empire was, as before remarked, reserved for the Turks, so that for the completion of our subject, we must pass to the first part of the sixth trumpet, under which the required event has been shown to have been accomplished. At p. 453, we find in Gibbon's graphic description of the siege of Constantinople, "From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled *by the final deliverance or destruction of the Roman empire.*" The result follows at p. 454, "It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the chagan, and the caliphs, *was irretrievably subdued by the arms of MAHOMET THE SECOND; and her religion was trampled in the dust by the MOSLEM CONQUERORS;*" as also was supplied all that was wanting to complete the successful reply of history to the terms, "And it was given unto him to make war with the saints, and to overcome them;" and "The dragon gave him his power, and his seat, and great authority."

Dr. Mosheim, in his ecclesiastical history of the fifteenth century, after saying, "In the vast regions of the eastern world, Christianity lost ground from day to day, and the Mahometans, whether Turks or Tartars, united their barbarous efforts to extinguish its bright and salutary lustre," succinctly refers to the consequences of the fall of Constantinople in the following confirmatory terms:—"The ruin of the Grecian empire was a new source of calamities to the Christian church in the greatest part of Europe and Asia. When the Turks, headed by Mahomet II., an accomplished prince and a formidable warrior, had made themselves masters of Constantinople, in the year 1453; the cause of Christianity received a blow, from which it has never, as yet, recovered. Its adherents in these parts had no resources left which could enable them to maintain it against *the perpetual insults of their fierce and incensed victors; nor could they stem that torrent of barbarism, and ignorance that*

rushed in with the triumphant arms of Mahomet [the beast and his auxiliary mouth], and overspread Greece with a fatal rapidity."

Notwithstanding that in the foregoing quotations Gibbon's title *Moslem conquerors*, and Mosheim's reference to the Arabian prophet, exhibit the Turks as animated by the genius of Mahomet, it may be perhaps desirable to connect the Saracens with that nation a little more closely. It will be remembered that the Saracens were delineated under the fifth trumpet by symbolic locusts, and that two periods, one of active and the other of passive oppression of the Roman empire, were assigned to them, corresponding with the habits of that insect, which have been described as displaying activity during the five months from April till September, and as relapsing into a state of torpor for the remaining seven months of the year. Gibbon's history of the Arabs or Saracens, extending from A.D. 609 to 975, or 366 years, or one symbolic year of 365 $\frac{1}{4}$ days, or one year's life of the natural locust, was found to be in accurate accordance with its symbol. During the 153 years from A.D. 630, the date of the first appearance of the Saracens as invaders in the Roman empire, to A.D. 783, or the five prophetic months from April till September, containing 153 days or 153 literal years, the oppression of the Saracens was shown to have been *active*; during the succeeding 153 years from A.D. 783 to 936, the Saracenic oppression was shown to have been *passive*; and of the remaining two prophetic months, 21 years from A.D. 609, the date of the locust's birth, to A.D. 630, the date of their invasion, were spent at home, in warlike preparations; and 39 years from A.D. 936 to 975 were also spent at home, but in a torpor state of despondence, decay, and incapacity to resist the retaliation inflicted on their principal cities and moschs by the Greeks under the victorious Nicephorus, Zimisces and Basil. Referring to this retaliation and the adversity of the Caliphs, the historian dismisses the Arabs or Saracens, the heroes of three chapters, from his pages by saying, "Yet the powers of the east had been bent, not broken, by this transient hurricane. After the departure of the Greeks, the fugitive princes returned to their capitals; the subjects

disclaimed their involuntary oaths of allegiance; the Moslems again purified their temples, and overturned the idols of the saints and martyrs; the Nestorians and Jacobites preferred a Saracen to an orthodox master; and the numbers and spirit of the Melchites were inadequate to the support of church and state. Of these extensive conquests, Antioch, with the cities of Cilicia and the isle of Cyprus, was alone restored, a permanent and useful accession to the Roman empire."

As stated above, the date at which Gibbon terminates his history of the Arabs is A.D. 975, and we learn from our record of historic correspondence with the first part of the sixth trumpet, that he commences his history of the Turks in the year 980. At p. 429, the historian says:—"From the Isle of Sicily, the reader must transport himself beyond the Caspian Sea, to the original seat of the Turks or Turk-mans, against whom the first crusade was principally directed. Their Scythian empire was long since dissolved; but the name was still famous among the Greeks and Orientals; and the fragments of the nation, each a powerful and independent people, were scattered over the desert from China to the Oxus and the Danube; the colony of Hungarians were admitted into the republic of Europe, and the thrones of Asia were occupied by slaves and soldiers of Turkish extraction; their princes of the race of Seljuk erected a splendid and solid empire from Samarcand to the confines of Greece and Egypt; *and the Turks have maintained their dominion in Asia Minor, till the victorious crescent has been planted on the dome of St. Sophia*

"One of the greatest of the Turkish princes, was Mahmood, or Mahmud, the Gaznevide, who reigned in the eastern provinces of Persia, one thousand years after the birth of Christ. For him the title of Sultan was first invented; and the caliph of Bagdad saluted him with the title of guardian of the fortune and faith of Mahomet. In the last days of his life, he wept the instability of human greatness; and his grief was embittered by the hostile progress of the Turk-mans, whom he had introduced into the heart of his Persian kingdom. The first emigration of the eastern Turk-mans,

the most ancient of their race, may be ascribed to the tenth century of the Christian era.”

After describing the growth of “these shepherds from bands of robbers into an army of conquerors,” the historian gives the following result:—“After some alternations of truce and hostility, the sultan marched in person against the Turkmans, who attacked him on all sides with barbarous shouts and irregular onset. The Gaznevide was abandoned by the cowardice or treachery of some generals of Turkish race, and this memorable day of Zendecan founded in Persia the dynasty of the shepherd kings.

“The victorious Turkmans immediately proceeded to the election of a king; and if the probable tale of a Latin historian deserves any credit, they determined by lot the choice of their new master. A number of arrows were successively inscribed with the name of a tribe, a family, and a candidate; they were drawn from a bundle by the hand of a child; and the important prize was obtained by Togrul Beg, the son of Michael, the son of Seljuk, whose surname was immortalised in the greatness of his posterity. It would be vain to praise the valour of a Turk, and the ambition of Togrul was equal to his valour. By his arms, the Gaznevites were expelled from the eastern kingdoms of Persia, and gradually driven to the banks of the Indus. In the west, he annihilated the dynasty of the Bowides; and the sceptre of Irak passed from the Persian to the Turkish nation. The princes who had felt, or who feared, the Seljukian arrows, bowed their heads in the dust; by the conquest of Media, he approached the Roman confines; and the shepherd presumed to demand the tribute and obedience of the emperor of Constantinople. The more rustic, perhaps the wisest, portion of the Turkmans, continued to dwell in the tents of their ancestors; but the Turks of the court and city were refined by business and softened by pleasure; they imitated the dress, language, and manners of Persia; and the royal palaces of Nishabur and Rei displayed the order and magnificence of a great monarchy. The most deserving of the Arabians and Persians were promoted to the honours of the state; *and the whole body of the Turkish*

nation embraced with fervour and sincerity THE RELIGION OF MAHOMET. The first of the Seljukian sultans was conspicuous by his zeal and faith; each day he repeated the five prayers which are enjoined to the true believers; of each week, the two first days were consecrated by an extraordinary fast; and in every city a mosch was completed before Togrul presumed to lay the foundations of a palace.

“With the belief of the Koran, the son of Seljuk imbibed a lively reverence for the successors of the prophet. The caliph Cayem applauded the victory of Zendecan, and named the Seljukian sultan *his temporal vicegerent over the Moslem world*. As Togrul *executed and enlarged this important trust*, he was called to the deliverance of the caliph, and obeyed the holy summons, which gave a new kingdom to his arms. In the palace of Bagdad the commander of the faithful still slumbered, a venerable phantom. His servant, or master, the prince of the Bowides, could no longer protect him from the insolence of meaner tyrants; and the Euphrates and Tigris were oppressed by the revolt of the Turkish and Arabian emirs. The presence of a conqueror was implored as a blessing; and the transient mischiefs of fire and sword were excused as the sharp but salutary remedies which alone could restore the health of the republic. At the head of an irresistible force the sultan of Persia marched from Hamadan; the proud were crushed, the prostrate were spared; the prince of the Bowides disappeared; the heads of the most obstinate rebels were laid at the feet of Togrul; and he inflicted a lesson of obedience on the people of Mosul and Bagdad.

“After the chastisement of the guilty, and the restoration of peace, the royal shepherd accepted the reward of his labours; and a solemn comedy represented the triumph of religious prejudice over barbarian power. The Turkish sultan embarked on the Tigris, landed at the gate of Racca, and made his public entry on horseback. At the palace-gate he respectfully dismounted, and walked on foot, preceded by his emirs without arms. The caliph was seated behind his black veil; the black garment of the Abbasides was cast over his shoulders, and he held in his hands the staff of the

apostle of God. The conqueror of the east kissed the ground, stood some time in a modest posture, and was led towards the throne by the vizier and an interpreter. After Togrul had seated himself on another throne, *his commission was publicly read, which declared him the temporal lieutenant of the vicar of the prophet.* He was successively invested with seven robes of honour, and presented with seven slaves, the natives of the seven climates of the Arabian empire. His mystic veil was perfumed with musk; two crowns were placed on his head; two scymetars were girded to his side, as the symbols of a double reign over the east and west. After this inauguration, the sultan was prevented from prostrating himself a second time; but he twice kissed the hand of the commander of the faithful, and his titles were proclaimed by the voice of heralds and the applause of the Moslems."

Thus history connects the Arabian and Turkish nations; ranges the conquerors of Constantinople under the banner of the genius of Mahomet; and thereby exhibits the Turks as strictly qualified executants to complete the work assigned to the "mouth speaking great things and blasphemies." And as we have seen that the Roman empire of the east, the only part not brought under the subjection of either the barbarians, or of the Saracens, was, A.D. 1453 "irretrievably subdued by the arms of Mahomet the Second, and that her religion was trampled in the dust by the Moslem conquerors;" and that thereby was supplied all that was previously wanting to complete the successful reply of history to the prophetic terms, "And it was given unto him to make war with the saints, and to overcome them," and "The dragon gave him his power, and his seat, and great authority;" so we may consider that the several conditions of the prophecy have now been accurately and fully satisfied by history, excepting that which demands, "That the season of the 'mouth's prosperity, or of his power to do what he will, continued during a period of 1260 years."

Before entering upon this chronological examination, it may be considered an interesting and not altogether unnecessary digression if we refer to the chronological accuracy exhibited under the sixth trumpet in connection

with the fall of Constantinople, and noticed at pp. 434 and 454, vol. i. At p. 434, we have, immediately following the above quotation from Gibbon terminating with "And his titles were proclaimed by the voice of heralds and the applause of the Moslems:"—"Gibbon does not give the exact dates of these latter events, so important in our inquiry, but the historians, Abulfeda, Elmacin, and De Guignes, furnish them with precision. The year 1055 is recorded as the date of the appointment of Togrul Beg, as temporal vicegerent over the Moslem world; January 18th, 1057, as the date of his issuing forth with his armies '*to execute and enlarge his important trust*;' and February 2nd, 1058, as the date of his, just noticed, public and solemn inauguration. It will be remembered that the Apocalyptic announcements have required from history to show that 396 years and 107 days elapsed between the first appearance of the Euphratean horsemen as invaders, and their extinction of the empire of the east. The date of the first event being, as shown above, 18th January, 1057, the termination of the prophetic period, it will be seen, is May 5th, 1453, or 396 years and 107 days from that date." And at page 454 we have, after the quotation from Gibbon terminating with "Her religion was trampled in the dust by the Moslem conquerors":—"We may now test the chronology of the Apocalyptic figure. We have seen that the commencing point being the 18th day of January, 1057, the termination of the prophetic period embraced by 'an hour, a day, a month, and a year,' or 396 literal years and 106½ days, is the 5th day of May, 1453, so that the fall of Constantinople, and with it the extinction of the eastern empire, on the twenty-ninth day of May in that year shows the correspondence to have been accurate as to the year and the month. The day of the month, estimated by the end of the siege differs twenty-four days, an approximation which will doubtless be accepted, as more satisfactory, than if the records of history, or the judgment of Gibbon, to be presently referred to, had made it more exact, the idea of design on the part of the historian being precluded.

"In the case of accuracy in respect of days being insisted

on, attention may be drawn to Gibbon's declaration, already quoted, 'After a siege of forty days, the fate of Constantinople could no longer be averted.' Forty days from the sixth of April, the day on which the siege was commenced, gives the sixteenth of May, which still shows a difference of eleven days; but as the turning point or circumstance resulting in victory would be recognised by the Apocalyptic mind at the moment of occurrence, and some progress would be required in its effect before it could be discernible to the eye of the historian, it may be fairly presumed that the historic turning point resulting in victory was on the fifth day of May, in accordance with the terminating point in the prophecy; and that eleven days elapsed between the commencement of the operations by which the fleet was transported over land, and their completion, by which the result was produced, recorded by Gibbon, 'It soon became evident that the fate of Constantinople could no longer be averted.'

"Whilst therefore the most scrupulous are not deprived of reasonable evidence of extreme accuracy, the more numerous will doubtless consider that the year and month agreeing, the correspondence between history and revelation is sufficiently supported without betraying too much anxiety as to the day; the accuracy of which, though open to no question in the prophetic record, is not so guarded by unerring wisdom in the records of history, or in the judgment of man, as to necessitate historic proof of, or to justify the pretence of absolutely defining, so far as days are concerned, the exact commencing or terminating points of the Apocalyptic period. The chronology is sufficiently perfect, without such definition, to enable us to recognise the divine authorship of the symbolic terms 'an hour, a day, a month, and a year;' and to admire their suitability to express with effect and precision so extended a period as nearly four centuries."

The following paragraph concluding Lecture X. may be also quoted, as interesting, and not altogether foreign to our subject, inasmuch as the inherent evidences of design that may be detected, may be held to add force and con-

sistency to interpretations identifying the fall of the Roman empire, in the east and west, with the Apocalyptic figurations:—"We must not omit to observe, that whilst we have previously seen that the appellations of *Romulus* and *Augustus*, the great founders of the city and of the monarchy of Rome, were strangely united *in the last of their successors in the western empire*; so we have now seen that the appellation of *Constantine*, the great founder of Constantinople, was borne *by the last of his successors in the empire of the east*; and that the name of Mahomet, *the destroyer* of the latter, was that also of the king of the Apocalyptic locusts [and also of the "mouth speaking great things and blasphemies"] whose regal title in his own country, as before shown, was Obodas ("Abaddon") but who, amongst the Greeks, 'had his name Apollyon'—THE DESTROYER."

We may now pass to the examination of the condition, "That (in accordance with the period indicated by forty and two months) the season of the mouth's prosperity, or of his power to do what he will, continued during 1260 years." And here it becomes necessary to observe that, strictly speaking, this examination is placed beyond the province of showing the accordance of events foretold and events accomplished, inasmuch as the termination of the prophetic period has not yet been fully reached; and until then the 1260 years' commencement is, and must remain, to a certain extent, a matter of conjecture. Seeing however that our interpretations have recognised the historic representative of the barbaric beast's auxiliary mouth in the genius of Mahomet, and that the dates of the events connected with the rise and early progress of Mahomet as a prophet and preacher are historically defined, we cannot consistently escape from affixing limits to the commencement, nor from accepting the result as determining the termination, of the 1260 years prophetically denoted. In a comparison of the chronological terms of the fifth trumpet's figurations, we find, at p. 410, vol. i., the following remarks pertinent to our subject:—"Two chronological commencing points, it has been seen, are Apocalyptically noted; the first—by the smoke issuing from the pit, which

history illustrates in the year 609, by recording Mahomet's first preaching his false religion in that year; the second—by the locusts coming out of the smoke upon the earth, which history illustrates by recording the first appearance of the Saracens on Roman soil as invaders in 630." To these dates, for our present purpose, we must add the year 622, the first of the memorable era of the Hegira, which still discriminates the lunar years of the Mahometans; and also the year 636 in which Jerusalem capitulated to the Saracens, on the extraordinary condition, "that the articles of security should be verified by the authority and presence of Omar himself." The condition was granted by the caliph, and the conqueror of Persia and Syria started from Medina mounted on a red camel, which carried, besides his person, a bag of corn, a bag of dates, a wooden dish, and a leathern bottle of water. When he came within sight of Jerusalem, the caliph cried, with a loud voice, "God is victorious! O Lord, give us an easy conquest!" and pitching his tent of coarse hair, he calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution; and courteously discoursed with the patriarch concerning its religious antiquities. Semphronius bowed before his new master, and secretly muttered, in the words of Daniel "*The abomination of desolation is in the holy place.*" In Neale's "*Islamism*," we find the following remarks on this capitulation, which may be quoted as giving weight to the propriety of including the year 636 within the probable limits of the commencement of the prophetic "forty and two months." The author writes:—"The terms of capitulation were drawn up by Omar himself; and in them were introduced those clauses, which, with little interruption, have been steadily acted upon, even up to the present day [1854]; and which have ever after rendered the hapless native Christians slaves to the caprices of their Moslem masters. By this treaty of *Elia*, the Christian was compelled to rise on the entrance of a Moslem, and to remain standing whilst his guest was seated—they could only ride on saddleless horses—never bear arms—sell no wines—entertain Islam strangers three days gratis—bear no

Arabic inscriptions on their signets—and never salute after the Moslem manner. But, above all, no more Christian churches were to be erected, and the church doors were at all hours to be left open; Christian children were not to be taught the Koran, nor were Christians to attempt proselytism—bells only to be used in tolling, and no crosses to be carried through the streets or erected in churches. There were some stipulations of minor importance, relative to the dress of the Christians; which distinctions, with very little variation, are enforced even at the present day. These conditions, severe and degrading, in tenor and spirit, were at once accepted; and the caliph, under his own hand and seal, gave them an assurance of the protection of their lives and property, and the free use of their churches, and the exercise of their religion.—Thus fell Jerusalem, the proud and haughty city of Zion, into the hand of the wild descendants of Ishmael. And the mountains about Jerusalem trembled round the cave of Macphelah, to wake up Abraham from the deep sleep of death:—had he come forth from the grave, and looked upon Jerusalem, he would have found that on that day was fulfilled the promise made to him by the Holy God of Truth nearly two thousand five hundred years before this capture of Jerusalem by the Islams:—‘*Of the son of the bondwoman will I make a nation, because he is thy seed.*’ Nor, while the venerable Semphronius stood sorrowfully gazing from the city gates at these Arab invaders, could his heart other than sink within him, as he recalled to mind those prophetic words of Isaiah (xxii. 7):—‘*And the horsemen shall set themselves in array at the gate.*’ ”

And if to the year 636, the claims of which to Apocalyptic distinction are now before us, we further add that of the birth of Mahomet, A.D. 569, the extreme limits to the commencement of the prophetic period may be deemed to be fixed. Of the several enumerated dates, the year 569 appears to be the least important, whilst in the other four cases, 609, 622, 630, and 636, the claims of each are too strong to suggest a preference. With regard to the year 609, it may be stated that the first promulgation of Islamism by Mahomet is ascribed by some historians to the year

604, by others to 606, and again by others to 612, but Gibbon's date (609) has been so singularly and accurately confirmed by the result of the chronological demands from history under the fifth trumpet, that its prior claim to correctness cannot well be ignored, notwithstanding that a circumstance, to be presently referred to, would perhaps receive more illustrative weight if that promulgation had been ascribed to the year 607. We have only however to state the case fairly and to abide by the historic verdict. And here it must be observed that the force of the prophetic terms do not *demand*, though they may be held to include, the downfall of the Turkish empire, nor a sudden subversion of its religion ; so that those who may live to see the end of the present century must not consider our interpretations condemned, if circumstances short of those results be found to have transpired. It may be deemed, if we may hazard a conjecture as to the future, that a sufficient answer to the prophecy will be obtained if it be found—and history, in order to maintain the fidelity of its elucidations, is certainly committed thus far to show—That between the years 1829 and 1896, the intermediate years, 1869, 1882 and 1890 being jointly or singly famous for their or its contribution to the result—a commensurately important decline, or cause of certain not far distant decline, in the power of Mahometanism was sufficiently conspicuous to be consistently hailed as marking the completion of the period assigned to the beast's auxiliary mouth by "And power was given unto him to continue forty and two months." As before stated, it will be seen that some years must still elapse before the reply of history can be fully ascertained ; but as we are now living (1872) within the limits of termination prescribed by the before-mentioned limits of commencement, we may refer to history to see if any signs of the anticipated decline are yet apparent. The first that meets the eye is "The Porte acknowledges the independence of Greece, A.D. 1830." (*Haydn's "Dictionary of Dates"*) ; And on again turning to Neale's "*Islamism*," we find the author beginning his 34th chapter with the following remarkable testimony that not only were other signs visible, but that they first began to be

manifested during the reign (which embraced our first date, A.D. 1829) of the Sultan Mahmoud. The historian writes :— “ The old adage, that ‘ when things come to the worst they usually mend,’ has been aptly illustrated in the pages of the history of the Turkish sultans. Most assuredly crime and *intolerance* had reached a climax perhaps unrivalled in any other history ; and it was full time that the curtain should fall upon that stage of *degraded barbarism* where the most appalling crimes had through centuries been perpetrated without any efforts to curb or remedy the evil. At last however in the reign of Mahmoud, the father of the present sultan [Abdul Medjid], civilization began to dawn upon the vast empire under the sway of the Ottoman sultan, and the first person influenced by the light seems to have been the sultan himself. He *commenced his reign* deeply imbued with that spirit of intolerance and cruelty which was so characteristic of his ancestors [under the presidency of the barbaric and Mahometan genii] ; *he ended it* [1260 years from the birth of Mahomet having just expired] *a reformed man himself, and the reformer of others.* A ruthless unsparing cruelty was the most prominent feature of Mahmoud’s character when he *first* came to the throne : towards *the end* he gave ample proofs of a humane and kindly disposition. In the first instance, soon after his accession to supreme power in Turkey, Mahmoud advocated and supported slavery. . . . He [subsequently] set his face against slavery, and endeavoured to induce his people to do the same ; for in the year 1830 [one year after the first extreme limit of the 1260 years’ termination] he issued a decree, which at the time promised to be productive of very beneficial results to the Christian and ryah subjects of the sultan. It was to the purport that the Greeks, who were then bondmen—captives taken during the Greek revolution, and who were exposed to every hardship that serfdom could impose—should be restored to liberty, and be supplied with money to enable them to return home. When Mahmoud first came to the throne, he invariably confiscated the effects of all those who had the misfortune to incur his displeasure ; and the implacable hatred which

he displayed towards the Greek revolutionists was unrestrained by reason or principle. No sooner, however, had these troubles been hushed up, and the troubled waters of warfare calmed [we should say rather—no sooner had the prophetic terminating period commenced], than the sultan appears to have laid aside his malignant thirst for vengeance; rigidly and most honourably he adhered to all the stipulation in the articles of treaty then signed and concluded, and he never once was accused of displaying any lingering ill-will or animosity towards the Greeks; never, under any plea, persecuting such as remained within the grasp of his power, or anyways indulging in malice towards them. But perhaps the most remarkable incident connected with the history of *Mahmoud the Reformer*, was the fact of his not only introducing, or endeavouring to introduce, *public ameliorations in the state of civilization and laws*; but, at an advanced age in life, when long habit and custom have become second nature, and when vices are usually so deeply-rooted as to set all efforts to eradicate them at defiance, even then, with one mighty and sudden effort he threw all these aside, and in many things assumed a new nature—adopted a new method of living and thinking—and all this when the meridian of manhood was passed. This fact alone proves *the reformer* to have been a man possessed of no common and ordinary mind

“To Mahmoud are due the resolution and firmness of purpose which, *in the face of the fanatical opposition of a whole nation*, introduced and firmly laid the foundation-stone of reform in the Ottoman army. . . . They who cannot fight must dig or do something to contribute to the wants of the Turkish empire; their day of senseless profligacy and slothfulness has now fled for ever, and the day-dream of Mahmoud the Reformer is about to be realized. . . . Awarding to the memory of Mahmoud the praise due for the first great efforts made to reorganize the Turkish army, we turn to his next move—a step in the march of intellect—and this was, the establishment of a Gazette at Constantinople under the editorship of one M. Blague, assisted by an historian and poet of the empire. There can be no greater sign of the advancement of civilization in a state, than the wish of its

government to give as much publicity as possible to its acts, the condition of the nation and the country, and the doings of every other people that inhabit the globe. There can be no higher evidence of a sovereign's sincere intention to benefit his subjects, than his patronage of the press; it is an undeniable proof of the actions and deeds of the court being such as do not require to be screened from the knowledge of the people; it is a sign that every thing done is, to a certain extent, fair and above ground; and, above all, *it evinces a wish for the enlightenment and education of the people—two points which despotical governments, and those under Roman Catholic influence, detest and dread.* A newspaper may be called the first offspring of intelligence and intellect in a people—the first missionary of civil and political importance; and when fairly conducted, a better schoolmaster to the million, than all the pedagogues in the world, though of Busbeian reputation.

“This *first* Turkish newspaper was called the ‘Taakvimi Veekai,’ or the ‘Tatler of Events,’ and it was *first* issued to the public on Guy Faux Day, 1831 [1262 years from the birth of Mahomet]. No Guy in the streets of London ever attracted a greater portion of inquisitiveness than did this first specimen of the Turkish press. I doubt whether the conspirator himself, when taken in the very act, with his lantern and matches, gave rise to more conversation, inquiries, suggestions, and *execrations*, than did this Turkish ‘Tatler.’ Crowds assembled in the streets round any learned scribe who could spell its pages out to them; *and the indignation of the old school knew no bounds at this fresh innovation upon their long-inherent rights of exclusive ignorance and fanaticism*—the padasha and the vizier must have gone mad to have countenanced such a scandal. Nevertheless, the impulses of curiosity were too great even for the most bigoted of bigoted Turks; silyly, and in the secret recess of the harem, they dipped into the mysteries of this new periodical. Those who could not read, or afford to purchase the paper, resorted to the public cafés and khatibs; the services of learned men, who could write their own name—and what is more, read it when it was written—were in great

demand, their strut became more consequential, they had an unlimited supply of coffee and pipes, gratis, and a perfect treasury of paras flowed into their heretofore scantily furnished purses. As the reading proceeded, the oldest and most obstinate Turks stroked down their beards in amazement, and began to relent in their anathemas against the editor and his supporters; information and amusement from all channels poured in upon the astonished audience; they had acquired more knowledge of themselves and of the world they lived in, during one half-hour's attention to the columns of the "Tatler of Events," than they had ever acquired before, though, Mashallah! their beards had already turned grey. The paper was a decided success. Its reputation was established, and thenceforth its fame spread like wild-fire. . . . Some fair notion may be conceived of the varied instructive and amusing information the columns of this paper contained, when I state that through its medium ignorant bigoted old Turks, who had never travelled, even by a book, ten miles beyond the town of their birth, whose education had consisted entirely in being able just to read and write their language—the latter imperfectly enough—the patterns of whose huge sherwals and turbans and zennars, had been perpetuated in the same family through twenty generations—whose pride was plentiful and who never condescended to smile—even these hard-headed and harder-hearted men were enabled to form some indistinct conception of railways and steamers, and of the immense advantage which they must eventually prove to the advancement of commerce and science. Publishing this paper has not been the last reform introduced by Mahmoud. It has accomplished what galvanism might produce upon a torpor; it has thoroughly shaken the indifferent slothfulness of the people; and they are now rapidly waking up [escaping from the thraldom of the genius of Mahomet], to a sense of the fact that other countries and other people besides themselves share the good and the evil of this world; that the sun shines not exclusively for the Turk and his dominions, but that an even-handed justice extends like privileges and enjoyments to all the sons of the earth, in whatever clime or

country ; and that, as they use or abuse these advantages, so in exact proportion these prove to them a blessing or a curse. Now the Turk is naturally a pensive and religious man. He entertains sublime notions of the exalted position and powers of the Deity ; but the beauty and the excellence of true faith with him have been veiled by the cloud of superstitious bigotry [under the presidency of the genius of Mahomet]. *Intercourse with the world and the world's history, though but through the pages of a newspaper, has done much to undeceive the notion formerly entertained by Turks, and indeed by all Islams, that they were a peculiar people, basking, like the Israelites of old, under the sunshine of peculiar favour and patronage.*" The historian then, after referring to other reforms, proceeds to say :—

"Mahmoud even went so far as to issue an edict, which was published in 1831 [two years within our earliest limit of termination], and which had for its object the amelioration of the then dilapidated condition of the Greek churches in the Turkish empire which had been nearly all ruined during the Greek revolution. He gave orders for the immediate repair of every Christian church requiring it ; and thirty-six Armenian and twenty Greek churches profited by the decree. This was a remarkable proof of the determined temper of Mahmoud ; a trait which seems to have been a leading feature in his character—at least towards the close of his career, when his leniency to the Christians was such as to scandalise and horrify the more fanatical portion of his subjects ; so much so, that it was currently believed and secretly whispered that IN HEART MAHMOUD WAS A CHRISTIAN. It required no small energy and firmness of resolution to compel his pashas and other minor officials to enforce this decree in all parts of his extensive empire ; when we remember the spirit of vengeance that was even then animating the whole Moslem population of Turkey with a deep-rooted hatred against the Greeks, whose troubles had only recently subsided, and who—thanks to the alliance of England and France—had proclaimed themselves independent of the Ottoman sway. It is surprising that the work was ever even commenced ; still more marvellous that

it was permitted to be completed. The fierce zeal of the greater mass of the population ever found a stumbling-block in the mere sufferance and toleration of places of worship accorded to the various European sects inhabiting the Sultan's dominions ; but to patronise these, to help from the funds of their public treasury in re-building and re-beautifying what they had so willingly and with so much heart-felt delight only a few months since injured or utterly destroyed, was a hard trial to their loyalty ; *one which must infallibly have severed that test, and ended in revolution and bloodshed, had those fiery monsters the janissaries* [massacred by Mahmoud in 1826] *existed and been in power* ; or even had the people not so very recently received such severe punishment from the Russian forces, whose propinquity to their European capital in 1829 [1260 years from the birth of Mahomet] made the sturdiest amongst them tremble *for the maintenance of his faith or the preservation of his country*. It was indeed a surprising fact, one only attributable to recollections of the Russian campaign, which enabled Mahmoud to beard the lion of fanaticism in its own den, and carry out with an iron rule a decree militating against the orthodox Moslems' notions of doctrines laid down in the Koran. Long since the reformer was laid in his grave, far greater trouble and difficulties have arisen, proving themselves an insuperable stumbling-block to the advancement of Christianity in Turkey and these only add to the marvel. Here, in the instance of Mahmoud, we find not less than sixty-five Christian churches thoroughly repaired at the cost of the state, all the property of people professing creeds, the orthodox head of one of which was Otho, the then newly-crowned and impotent king of Greece, the other a nation without any acknowledged head—the shadow of a people—the Armenians, whose faith and position command no great influence at the Sublime Porte.—Yet without even a murmur, without any demonstration, or the least attempt at opposition, the Sultan's orders were executed to the letter and these churches were repaired. . . Mahmoud was the first Sultan who abolished the absurd and barbarous practices, of confining in the prison of the Seven Towers the ambassador of any power which

happened to have a rupture with the Sublime Porte ; and of introducing ambassadors into the presence of the Sultan, with either hand tightly grasped by janissaries, with drawn swords, ready to decapitate the luckless official at the least refractory symptom. Mahmoud, moreover, gave evidence of being imbued with a spirit of civilization far beyond the comprehension of the Turks, and even in advance of very many European nations, in his deportment towards the British subjects residing at Constantinople and within his dominions at the period of the battle of Navarino, when, as a matter of course, the Turks were greatly exasperated at the inimical proceedings of the English and their allies. . . . A few more facts shall close our resumé of the reforms planned, attempted or introduced by the father of the now reigning Sultan of Turkey [Abdul Medjid]. The Turks, prior to his accession, as, indeed, is now the case over a vast portion of the Ottoman empire, had a horror and detestation of portraits and portrait-painters ; they were classed by them as idols and idolaters, and as many as encouraged this art by sitting for their portraits incurred great risk, even to the endangerment of their lives ; their horror and disgust must have been very great, when Mahmoud himself became a patron of the art ; but save among the higher classes and the least bigoted, the attempt was a failure. . . . The crowning proof, however, of the good intentions and kindlier feelings of Mahmoud's last years—the brightest gem in the diadem of his fame as a humane monarch and a decided reformer, was his staunch patronage of the forms in the science of medicine—in vaccination, and in the treatment of helpless and hapless lunatics. Prior to this period dissection was forbidden, plates on anatomy were proscribed ; both were permitted and encouraged under his reign. . . . We have no hesitation in acknowledging that Mahmoud did many cruel and inhuman things, but he did more to benefit humanity than did all his ancestors put together. What he did not carry out he conceived and planned, and it now remains for the present enlightened Sultan to carry out and improve upon the many reforms projected by his royal father and predecessor on the throne of Othman."

Thus it will be seen (and scoffers must surely admit that, even as a coincidence, it is not a little extraordinary,) that immediately the first limit of prophetic termination, affixed by events which transpired nearly thirteen centuries before, is reached, the Sultan Mahmoud becomes not only a new man but the very opposite of his former self, heaps reform upon reform to break through the obstinately held barriers of Turkish fanaticism and ignorance, and sows plentifully the seeds which, if nurtured and multiplied by his successors, can scarcely fail to exhibit such a conspicuous decline in the power of the genius of Mahomet as seems to be contemplated by “And power was given unto him to continue forty and two months.” At any rate the signs are such as to encourage us to proceed with confidence to see how far “the present enlightened Sultan carried out and improved the many reforms projected by his royal father and predecessor on the throne of Othman ;” and to what extent the result may justify the conclusion, already so well supported, that whatever the prophetic terms embrace, will assuredly be fulfilled in or before the year 1896. Mr. Neale continues:—

“When Abdul Medjid came to the throne on the death of his father, in 1839, he was a mere stripling, barely sixteen years old ; a delicate feeble youth, apparently very unfit to cope with the contending difficulties which then surrounded the throne of Othman. From his father he inherited the spirit of reform, from his mother a mildness of disposition *perfectly foreign to the nature of a Turkish Sultan* ; yet withal, the young Sultan possessed much firmness of purpose and determination of mind, and what he set his heart upon he almost invariably carried through triumphantly. Immediately upon the accession of Abdul Medjid to the Ottoman throne a spirit of toleration developed itself in his first acts of power. *Enlightened civilisation dawned once again over a land long obscured in barbarism ; and it became evident to nations interested in the welfare of Turkey, that under his rule the empire must make rapid strides in the path of civilisation. . . .*

One of the first firmans promulgated by Abdul Medjid was, to ameliorate the position of that long persecuted race, the Jews ; and, in this instance, he set an example to other

European powers, which some of them must and ought blushing to own, for it exceeds them in the enlightened spirit of toleration. This firman was dated the 6th November 1840, and was addressed to the principal mufti, at Stamboul. . . . *Edict followed upon edict, firman upon firman, having for their object the amelioration of all classes ; but more especially intended to benefit the Christians, and all other rayas differing in faith from the lords of the soil.* These have to a certain extent been productive of good, as, though not carried out to their full extent, *they have roused the secure indolence of the Turkish aristocracy and landed gentry to the inevitable reforms, which, like an impending hurricane, threaten to sweep away the hoards and possessions of centuries so iniquitously acquired, and to level their long-abused power in the dust.* A due sense of this perilous insecurity has awakened these worthless courtiers to the necessity of caution in their dealings with the community, and more especially with their own peasants and followers, of every sect. Whilst they have not altered the old method of grinding the people down to the lowest practicable extreme of misery, they have desisted from flagrant breaches of law and humanity. Murders are now of rare occurrence ; property is not now so easily confiscated ; and, assisted by the consuls of European powers, the people are beginning to exercise their own judgment, to find use for their tongues their eyes and their ears ; and they have learned to remonstrate against acts of more flagrant injustice."

Having now sufficiently seen that Abdul Medjid in the earlier part of his reign was animated by a desire "to carry out and improve the many reforms projected by his royal father and predecessor on the throne of Othman," we need not follow Mr. Neale in his account of the numerous obstacles which were interposed, and which, to some extent, deprived the Sultan's edicts and firmans of their contemplated and desired effect. In one place he says:—"It is wonderful that Abdul Medjid ever found time to con over and plan out the weal of his oppressed Christian and Hebrew subjects, for at the very outstart he found his resources crippled and his hands pinioned as it were, by that audacious but successful

general Ibrahim Pasha, and his rebellious fox-like father. Then, Sir Charles Napier freed the Turk from the thralldom of oppression, and punished and expelled the evil-doer; and when the Egyptians had been ousted from Syria, a temporary peace shadowed the possessions of the Sultan. Soon however internal discords interrupted to a certain extent the tranquillity of Abdul's reign." In another place, Mr. Neale writes:—"The larger game of rascally diplomacy that has been played by Russia with regard to Turkey, the blasphemous plea of religion and the holy places, causing the autocrat and his serfs to buckle on the sword and sally forth on a crusade—this has long since existed in embryo upon the mountains of the Druses, where Russian intrigue aided by the false diplomacy of others has done much towards weakening *the already enfeebled empire of the Ottomans.*"

As the date of Mr. Neale's book is 1854, and our interest now more immediately centres in the years 1864 to 1872, we shall not further trespass on the pages of "*Islamism : Its Rise and Progress,*" excepting by quoting the following conclusion of the work: "Most assuredly this act [the massacre at Aleppo, in 1850] was accelerated by the abuses existing in the consular service; and until this be remedied all the firmans and edicts in the world can never be productive of lasting good. Many of the Christian subjects of the Sultan are as great oppressors of their brethren in faith as are the iniquitous beys and ayans of the country; but these are enabled to perpetrate the mischief through the misconstruction of the laws of an excellent suffrage, and the abuse of a privilege which, if it cannot be reduced to a clearly defined law, had far better be abolished at once. Islamism through a thousand years has maintained the same inveterate dislike to all other creeds; but, *above all, to the Christian*; of a truth in most of those they have had to deal with, such for instance, as Russia and Greece, the Turks have had but very sorry samples of what we proudly call Christianity; nothing to induce them to relinquish their own faith, much to incline and confirm them in the belief of Mahometanism being superior, as exemplified in the actions and lives of men, to the creeds of those dwelling around them.

“We have now seen the birth of Islamism, followed its rise and progress—watched the past condition of the Turks—discussed their present circumstances. Let us hope, then, that in closing these volumes, we close their career of superstition and vice—shut up the sorrowful past history of Turkey and the Holy Land, and with the swords of our brave soldiers and sailors rip open and cast away the dark cloak of ignorance and superstition that has long enveloped that land, rolling up in its folds, as we cast it away, every fragment of existing abuse, and clothing the land and the people, from the Sultan to the poorest peasant, in the brighter and purer garments of *education, religion and commerce.*” If this hope be realised, the genius of Mahomet will be discomfited; the omnipotent sway of the millions-enslaving monarch of 1260 years will have conspicuously declined, if not ceased to be acknowledged; and the “forty and two months’” power of the “mouth speaking great things and blasphemies” will belong to the history of the past.

The signs of the realisation of this hope apparent in the historic period determined by the addition of 1260 years to that of the first promulgation of Islamism by its founder Mahomet, are plentiful and conspicuous, as will be seen by the aid of the following extracts from “*The Watchmen of Ephraim*” by John Wilson. Thus vol. i. p. 372:—“At the Annual Meeting [1866] of the Turkish Missions’ Aid Society, Dr. Yates read the Report of the proceedings for the last year. It announced the continued and rapid progress of the missions which for the last twelve years it has been the privilege of the Society to aid. The American Missions in Turkey, which are chiefly aided by the society, are divided into Eastern, Central, and Western, Syrian and Nestorian. Upon the progress and condition of each of these, ample details were given—the Report being accompanied by copious extracts from the missionaries. In the eastern missions the total number of Bibles, parts of the Bible, and other books circulated in 1864-5, was 7,485. The most promising feature of the work is in the missionary spirit which so remarkably possesses the native mind, and the self-denying efforts they make to extend the gospel to

their fellow countrymen. . . The Shah of Persia has been led to espouse the cause of his poor oppressed Nestorian subjects ; and, though a Mohammedan, has recently given a site for a Christian church, and contributed £100 towards its erection ; his prime minister and other members of his court having swollen the amount to £400. The Rev. P. O. Powers, the American Missionary at Antioch said his memory carried him back to the mission among the Armenians. When, thirty-one years ago, he joined the mission, only five missionaries had preceded him ; and of these only two remained a sufficient time to enable them to acquire the language. But at that time, and for some years after, it was impossible that more could be done ; *for Protestantism was not a recognised sect or denomination in the Turkish empire ; and the ecclesiastics were so jealous of the Protestant missionaries, that they were subject to imprisonment and exile, and to every species of indignity and insult. It was impossible to build new churches or cemeteries in any part of the Turkish empire. The death penalty was inflicted on any Mohammedan who embraced the Christian religion ; and several individuals lost their heads, because they chose to be the followers of Christ.*

“ Such were the unpropitious circumstances of *the beginning* ; but though all was darkness around, there was light from above that guided the missionaries in their path, and made them resolute to persevere in it. Those who looked on the state of the mission *now*, and contrasted it with its *early commencement*, could never appreciate sufficiently the merits of the early workers in the cause. *Protestantism is now a recognised sect in the Turkish empire, and Protestants enjoy the same rights and privileges as other sects and denominations.* The Hatti Humayoun—the Bill of Rights which secured to them these benefits—was regarded by some persons as not being worth the paper it was written on ; *but it was an immense point gained. Protestants could appeal to it for security. New churches and cemeteries could now be erected, and the death penalty for change of religion is done away with.* Instead of having but five missionaries in Turkey, only two of whom could speak the language, they have now forty missionaries, not including those in Syria, who could

speaking the language. They have, besides, forty-eight female missionaries, whose labours and influence are scarcely of less importance than those of the men. They have twenty-one *native* pastors, forty-three *native* licensed preachers, 144 other teachers and instructors. The gospel is preached every Lord's-day, in 120 places, to between 8,000 and 10,000 persons, of whom 2,104, or about one-fourth, are communicants. They have no less than fifty regularly organized churches.

“ Compare this state of things with the state of things in 1838, when the *first* formal sermon was preached in Broussa. There are now 5,000 children in Sunday-schools, and nearly the same number in the common schools, boarding schools, training schools, and theological schools. The Bible is translated, printed, and widely circulated in seven different languages of the east; and hymn books, and a large amount of Christian literature, are prepared and circulated in the same way. . . . Now, after many years of observation, in the east and at home, he came to the conclusion that the converts to Protestantism in Turkey were truly evangelised. And he believed so for this reason—that, after having received the truth of the gospel, they became truthful, sober, and honest in their lives. When this was the result in the case of persons who had been previously living in a kind of moral death, he was sure that some great principle must be at work in the heart; and that the change thus produced was not to be attributed to mere human power, to education, to civilisation, or anything else, [the prophetic “forty and two months” approached their termination] but to the Spirit of the living God. Another proof of the sincerity of their conversion was found in the fortitude with which, before the Hatti Humayoun was obtained, they endured persecution. Another evidence of this is the impression produced by these Protestant Churches on the Mohammedan mind. He thought the Mohammedans looked down upon the Christians with a perfect hatred; they called them Christian dogs, and maltreated them. The Turks are really not so much to blame for despising the Christians; for our blessed Christianity, as it has been presented to them, has never done so

much for the people of the east as Mohammedanism has done in respect to this life. There is more common honesty and more truthfulness to be found amongst the Mohammedans than amongst the nominal Christians of the east. In the bazaar the Turk asks his price, and will not abate from it; whereas the Christian asks four times more than the article is worth, and chuckles if he gets twice its value. It is not without reason, therefore, that the Turks despised the Christians *heretofore*. But that is not the case *now*. Since these little Protestant communities have spread over the land, they hear the truth spoken, and they can rely on the word of Christian men. The Mohammedans now see a different type of Christianity, and hence they are beginning to have a respect for Christians. *Between 1850 and 1860 there were more than 10,000 copies of God's word sold to Mohammedans; whereas when we first founded the mission, no one would have dared to ask a Mohammedan to buy a copy of the word of God. It was about as much as his life was worth to do so.* In answer to the question whether Protestant Christianity has improved the social condition of the people, he replied in the affirmative. The social condition of the people had sunk very low; the family relations almost ceased to exist; the tie between husband and wife, father and child, had nearly disappeared. But a great change—slow it might be, but sure—is now taking place in this respect. Wives, for instance, are no longer treated as slaves or servants. They are becoming the companions rather than the slaves of their husbands, and they are also becoming the educators of their children, which they never were before.”

Such are some of the illustrative signs peculiar to the years 1864 to 1866 or just 1260 years from the first preaching by Mahomet of his new doctrine. It will be observed that the previously prohibited Bible is now admitted within the hitherto barricaded precincts of the Koran, and the two, though with numerically unequal human supporters, are face to face. The leaven is placed in the measure of meal, and it remains to be seen whether the whole lump becomes eventually leavened. The Turks have faintly heard, and have evinced in many instances a desire to hear more loudly, the

word which summons them to decide whether Christ or Mahomet shall be their future prophet; and as the termination of the extreme limit of the 1260 years prophetically allotted to the prosperous reign of the latter is not more than thirty years distant, it may be fairly held that the signs already before us afford abundant evidence to warrant the conjecture that the decision will be largely in favour of the former—the Prophet of the Bible—Jesus Christ.

Continuing to quote from “The Watchmen of Ephraim,” we find the following signs peculiar to the year 1867. Thus vol. ii. p. 267, “We have every reason to believe that the promised scheme of reforms is now nearly complete. The right of holding property is granted to foreigners, but under conditions which may not give universal satisfaction. The persons and domiciles of such proprietors will remain under the safeguard of their own consuls, but their property itself will be equally subject to Turkish jurisdiction with that of natives of the country.” At p. 273, under the heading of “Disintegration of Mohammedanism,” we have a Report by the Rev. H. B. Tristram. He says:—“Mohammedanism is the hardest of all the systems of error with which the religion of the cross has yet had to struggle. At the same time we know as geologists that although the hardest of all rocks the basalt is the slowest to yield to atmospheric forces and crumble into dust, yet when it is pulverised in the soil, the richest soils in the world are those in which the disintegrated basalt and lava are found.

“So long as inquiry could be checked in the east, so long was the religion of Islamism unassailable. It was Satan’s masterpiece only so long as there could be no inquiry. He knew that the Mohammedan mind was very hard to move. Its waters were still and dead. They were not like the sparkling light waters of the spring, but rather they were like the heavy, molten, leaden waters of the Dead Sea. Cast a stone into them, it made very little dash, and the rings circled and spread slowly; but let the wind be strong enough to lash the waters into fury, and the waves would beat heavily, hard, and fierce in proportion to their weight.

“For ages there had been no inquiry in Mohammedan

countries, and yet it is not to be imagined that those countries, and especially Arabia, were without their literature ; but he had searched through the *Bibliothèque Orientale*, and he had never yet found one controversial work written in the Arabic tongue against Christianity. The reason of this was that Mohammedanism was a religion not of argument, but of the sword. The argument was, 'Take the Koran, accept the Prophet or die.' To the pen, therefore, they had never condescended to have recourse. But what do we see in the present day? Dr. Pfander's work on "The Balance of Truth," which has caused so much agitation at Constantinople—and, as he himself could bear testimony that agitation had reached even to Damascus, and to the Mollahs on the east of Jordan, and throughout the whole of Syria—that book was having its effect ; so much so, that within the last few weeks it had evoked an elaborate reply in a work entitled "The Setting forth of the Truth," published at Constantinople. Thus, *for the first time in the history of Islam*, its doctors had condescended to lay down the sword and appeal to the pen, under the patronage of the Supreme Council of the empire. Is not that the disintegrating of Turkish and Mohammedan superstition? Is not that a proof that they were on the road to victory, if Christians only persevered with faith and zeal in setting forth the truth? This willingness to admit discussion is *entirely a new feature in the Mohammedan character*, and has already called forth the vigilance and alarm of the Turkish government. Only that morning he received a letter announcing a new annoyance, a new persecution, or rather new vexations to the Society's missionaries in the east ; new cautions against the distribution of books, new checks against Christian controversies. *Even the sluggish apathy of the Turks has been aroused, and they are beginning to feel, if not afraid of the Spirit of the gospel, yet fearful for their old superstition.*

"It might be asked, why such an intelligent people should hitherto have had no controversy. He believed he must confess the sad truth that it was Christianity itself, or, at least, a so-called Christianity, which had the whole of it to

answer for. It was the presence of the corrupt churches of the east which had deadened the Mohammedan mind and crushed all controversy. All error must have some substratum of truth underlying it. He did not believe that there was ever an error which had the hold that Islam unquestionably had upon the eastern mind, which had not taken hold of some need of man's highest nature, and in some degree responded to that need. And he conceived that there were two great principles which underlay the religion of the false prophet. These two principles are, first, that God is one; and, next, that God cannot be worshipped by a graven image. They hold the unity of the Godhead, and the Spirituality of the Deity.

“Having conversed time after time with learned native professors and Mohammedan teachers and chiefs, he had always received but one answer to his objections, and that was the state of Christianity. Some years ago, finding that a Sheikh, living in the interior of Tunis, had got hold of a New Testament, which he had purchased at a French colporteur's store in the city of Tunis, he asked the chief how he liked that Koran? The reply was, ‘It is a good Koran; but you go and say it is your Koran; and then,’ he added, with a sneer as he uttered the words, ‘you go and say your prayers to a dead woman! Yet you would have me be a Christian!’ Thank God! both the European and Syrian Mohammedans were better informed than that now. All that they saw in the corrupt native churches went directly against this instinct which had been implanted in them with regard to the spirituality and unity of the Godhead. If they went into the Greek churches, they saw saint-worship and picture-kissing; and if they entered the Romish churches, they saw woman-worship and image-worship. So they returned to their simple mosques perfectly satisfied that these people were far behind themselves in their religion. So long as the eastern churches thus belie the truth which they profess, so long we can have but little hope that the Mohammedans who are acquainted with Christianity only through them would listen to the books and teaching of the church missionaries. And

Rome knows this well. He himself had had a conversation with a learned and distinguished Roman prelate, the Archbishop of Algiers. Speaking of the thousands of pounds that the Jesuit missionaries had spent upon the North African Missions, the archbishop admitted that they could scarcely boast of a single convert among the Bedouins of the north, or the Moors on the coast. Mr. Tristram hazarded the remark, 'Don't you think it is your image-work that is offensive to the people?' 'True,' was the answer; 'I have often felt myself that we have made a great mistake, and if I had had the originating of the North African Mission, I should have omitted a great deal of the culte exterieur.' So that Rome, which in China could ape the idolatries of the Chinaman, was perfectly ready, and would do it, but for the presence of our missionaries, to assume a purer and simpler form of worship when she came face to face with the simplicity of Islam. But then came the Church Missionary Society, among others, which took the Book, and set up her simple worship there; and that fact was known and beginning to be appreciated.

"He had travelled amongst the wild tribes on the east of the Jordan, and ridden through the forest of Gilead. He had sojourned with one tribe and then another. And he found that there was only one western man known there who could pass through the country without a guard, and this was Mr. Zeller, the Church Missionary Society's own agent. Every where he was known, and distinguished from the Romish and the Greek priests who visited the region as 'the priest of the Book.' When Mr. Tristram informed one of the chiefs that Mr. Zeller was his friend and brother, the chief said, 'Then you are one of the Christians of the Book too.' Yes, and he valued it as one of the proudest titles he could possess. Throughout the whole of that region they were known through the Missionary Society as 'the Christians of the Book.' . . .

"They were disintegrating if they were not consolidating, and he would give them a few instances of it. The first thing is that there is no objection to the reading of the word of God there. The Koran told the Mohammedans that the

writings of Moses and of the New Testament of Jesus Christ were good books, and that they were the books of God. Therefore the missionaries could go to them, turn to the chapters which said so, read or repeat the chapters to the people, direct their attention to the references which were made to these books, and they could not and would not refuse to hear the word of God. . . . The seed has sprung up after many days; the Christian of the Book is known as different from the Christian dog as those are accounted who bow before the crucifix; and in such facts we have the promise of Christian missions, etc., etc."

At p. 383 in the same volume we have "*Signs of the Times*. On being presented with the Freedom of the City of London, the Sultan of Turkey [Abdul Aziz, who succeeded to the throne on the death of his elder brother Abdul Medjid, June 25th 1861], made the following speech in Arabic:—"I sincerely thank the Lord Mayor, Aldermen, and Commons of this great and noble city of London. I am happy to proclaim the gratitude which I feel for the cordial and hearty reception I have met with from your gracious Queen, my august ally, as well as from his Royal Highness the Prince of Wales, and the great English nation. I have two objects in view in visiting this and other parts of Europe—one to see, in these centres of civilisation, what still remains to be done in my own country to complete the work which we have begun; the other, to show my desire to establish, not only among my own subjects, but between my people and the other nations of Europe, that feeling of brotherhood which is the foundation of human progress and the glory of our age.' "

The Sultan's breaking through the most sacred traditions of his race, and setting the example of toleration and progress to his people, by visiting Europe, and mixing freely with the populations of Christendom, A.D. 1867, is the circumstance referred to, which might have attached the seal of accuracy to Gibbon's date of 609 as the year of Mahomet's first preaching if it had taken place in the year 1869, or two years later. Under any circumstance the chronological feature has no lack of interest or force, especially as the consequences of the Sultan's visit on his return to his own

country will be found on our reaching the history of the year 1869 to possess higher illustrative importance than even the visit itself.

Resuming our extracts from "*The Watchmen of Ephraim*," in a resumé of the year 1867, p. 418, we find:—"James Hatley Frere, more than half a century ago, in his 'Combined View of the Prophecies' pointed forward to the year 1867, as that previous to which not only the Mohammedan nations should have been converted, but also that in which the Pagan nations should be brought to the knowledge of the truth. This consummation is far from being reached; but 1867 has certainly been a wondrous year in regard to liberty being proclaimed throughout Turkey for all who choose to profess themselves followers of the Lord Jesus Christ. The gospel is not only more free in Turkey than it is in many countries possessed by Christians, but also the hindrances with regard to Christians purchasing landed property in the Lord's land have this year been removed." And at p. 438, under the heading, "The Condition of Christians in Turkey," we have:—"Another series of Reports on this subject from her Majesty's consuls in the Ottoman empire has just been printed. Vice-consul Rassam, of Moosul, reports that 'since the time of the Tanzimat (reform) the Christians were placed on a level with the Mohammedans, enjoying the same protection and privileges, and both creeds were equally favoured by the government; and this benign act lessened the bigotry of the Mohammedans, and caused sociality among both creeds compatible with their customs and manners. The old prejudices have passed away; the Christians may wear any kind of dress, and ride horses at their pleasure. Their religion and churches are respected; their ecclesiastics are treated with consideration both by officials and in social intercourse with one another. There are, however, two instances which to the Mohammedans are insurmountable—to rise before a Christian, and to receive in the Meykemeh (court of justice) the evidence of a Christian against a Mohammedan. The laws of the Turkish empire are wholesome, the wishes of the government in general are laudable, the Christians, with

the exception of the two cases I have mentioned, have liberty of action, and are on the same level with the Mohammedans.'

"Consul Taylor, of Diarbekir, says: 'The principal stipulations accorded by Turkey to her Christian subjects were: 1. The right to buy and possess landed property without hindrance; 2. Representation in the local medjlisses or councils; 3. Non-interference in religious matters, rites, and obligations; 4. The admission of Christian evidence in mixed cases as affecting Moslems; 5. Non-employment of offensive epithets towards Christians, as *Giaour*, etc.; and, 6. Political and social equality for members of all creeds and classes generally. The first, second, and third stipulations alone have been properly observed, while the other three, though admitted theoretically, scarcely have the full practical effect to render them useful or valuable. The grand complaint of all Christians, the universal ground of their undisguised discontent and constant agitation, lies in the total non-observance of the sixth stipulation.'

"Consul Holmes, of Bosnia Serai, reports: 'I have an experience of more than twenty-five years in Turkey, and without hesitation I declare, that the improvement in the general position of the Christians during that period has been very great indeed. In Bosnia there is no special oppression or grievance of which the Christians can justly complain, except that of not obtaining equal justice with the Mussulman, or being considered on a social equality with him. The improvement in the consideration which the Christians have obtained is more observable in large towns than in the provinces, where they remain, as in Bosnia, in the most benighted ignorance and poverty; and it seems to me clear that no edict of the Sultan can possibly induce the Mohammedans to regard the mass of the Christians as their equals, until the latter, by advance in education, industry, and honesty, do something to raise themselves, and to remove the prejudices which have existed against them for centuries in the minds of the Turks''

Thus as we progress through the terminating period of the prophetic "forty and two months," the evidences of

decline in the power of Mahometanism become more and more conspicuous. With its exclusiveness yielding to the force of circumstances and opinions, Islamism, *as Islamism*, may be held to be essentially defunct. Its letter may remain, but with the departure of its intolerance towards other religionists, the integrity of its spirit is departed also. Did history, therefore, supply no further indications, a sufficient answer to the force of the prophecy might be considered to be already obtained. We must, however, continue our investigations, and having noted the illustrative signs peculiar to the year 1867, pass to the year 1868. Quoting from the same work, we have in vol. iii. p. 247, under the head of "*British Syrian Schools*" :—

"The last public examination of the British Normal Training School at Beyrout in the month of July, which occupied three days, was attended by the Pasha of Beyrout, the Mufti, and several learned Mohammedans, one of whom composed a poem, which was recited by his own little daughter. The newly appointed Governor General of Lebanon also came to see for himself, as he said, what progress the girls had made. He was delighted with the large hall, which was tastefully decorated with banners, flowers, and palm-branches, and filled with about a thousand visitors in the most varied costume. He was, however, much struck with the appearance of the infant school, which included all the younger Mohammedan girls ; but when the blind-school stood up and read and repeated large portions of scripture, and sung their touching hymn, '*My faith looks up to Thee, Thou Lamb of Calvary!*' the whole audience expressed their astonishment and sympathy, and many an eye was filled with tears. Yet much as the governor seemed interested by the examination, he considered the education of the *Moslem* girls to be the most important feature of the whole work. *He said it was a wonderful step gained, and that he had never seen anything to equal this.*

"The *Mohammedan* gentlemen present begged that there might be a special private examination in the presence of the *Mohammedan* ladies, which was accordingly arranged. All the men had to be turned out of the premises and

grounds, black eunuchs were stationed at the gate to keep off intruders, and the ladies came closely shrouded in white sheets. They sat for three hours listening with the greatest interest, and were unwilling to leave at the appointed time. They were charmed to see and hear their young children and relatives, and several expressed a desire to come and learn for themselves. This, however, would necessitate the erection of a private set of apartments, an outlay requiring alone two hundred and fifty pounds.

“We have pleasure in adding that the Sultan has just granted an imperial firman, calling upon the authorities to afford every protection to the British Syrian schools. The subject of these schools was brought before the Sultan during his visit to England by his Royal Highness the prince of Wales, who took much interest in the cause, and this was followed by the petition for an imperial firman, signed by the countess of Shaftesbury, the countess Grey, Lady Stratford De Redcliffe, and other friends to the work in Syria. *Copy of the Sultan's firman—Translation—*‘In behalf of the fourteen places devoted to the teaching of little children in general in Beyrout, Mezerib, Musaitbeh, Beit Kowish, Mount Lebanon, and Mount Hermon, a petition and a supplication have been presented, that they may be countenanced and encouraged by my imperial government. As the promotion of science in my sublime kingdom is most indispensable, and as the same schools are proved to be useful for this benevolent object, therefore my imperial command and high will are now being issued for the execution of the same according to the request made of my most noble royalty. That the same schools shall be countenanced by my imperial throne, in conformity to my high will, so that minute attention shall be paid, and all assistance and necessary help given, by the plenipotentiaries of my sublime empire, in conformity with the canons and regulations of the government, as well as the customs and usages of the country. Therefore this noble command has issued from my imperial divan, on the 13th of Rabia al Akha, 1285 [Hegira].’ ”

“The governor-general of the Lebanon writes on 14th July, 1868; ‘Since I was in Beyrout, eight years ago, I have

not witnessed anything like what I have now seen in regard to the growth of education and the spread of knowledge. Therefore, my admiration is great in regard to what I have seen in this useful school, touching the success of the daughters of Syria in languages, sciences, and morality, by the care of its honourable head, Mrs. Thompson. Therefore, I offer my hearty thanks for her care in spreading education in the right direction, teaching the children of all sects without distinction; and I have been pleased in that I have seen them being brought up in unity and love; and as these young girls must one day be mothers, they will, without doubt, impart to their children these same good principles. Hence utility and civilisation will become general under the shadow of the rule of his majesty the Sultan.' ”

Under “State of the Eastern Question” we find at p. 169. . . . “That the policy of Lord Palmerston was eminently calculated to produce the results which he anticipated, can be fully proved by a fair and impartial comparison between the *present* state of Turkey and her condition *half a century, or even twenty-five years ago*. *No country in the world probably ever made so great a progress in so short a time, all the difficulties which surround the Sultan and his government being taken into consideration*. Notwithstanding the vices and corruption which unquestionably still exist amongst the government classes, an immense improvement has taken place in the condition of the populations of Turkey, and especially of the Christians, as well as in the material prosperity and wealth of the empire. To convince ourselves of this fact we have only to turn to the reports of our consular agents, presented to Parliament. These gentlemen, who are scattered over the empire, and are not always disposed to render even common justice to the Turks, agree in admitting the fact of this progress. The intolerance and the invidious distinctions which once marked the treatment of the Christians by the Mohammedans are fast disappearing, if they have not already ceased to exist. Acts of tyranny and oppression on the part of the Turkish authorities are becoming rarer every day, and in many parts of the empire cannot possibly be committed. Life and property are se-

cure. The laws are more equal and are better administered, although much is still needed. Christians are being gradually associated with Mohammedans in all branches of local and provincial administration, and even in some of the highest offices of the state. The trade of Turkey has developed itself to an unexampled extent, and the revenues show a corresponding increase. The army is effective, and well organized. *The old proud exclusive spirit of the Turks is dying out*, and they are gradually taking their place in the community of nations."

At p. 56 we find :—"The stereotyping and electrotyping of the *Arabic Bible*, under the supervision of Dr. Van Dyck, has been completed, and the work is a monument of American skill and liberality. Three years ago the American Bible Society resolved to engage in the work, and to make four sets of plates of the whole Bible, producing an edition of 5,000 copies from each set. The estimated cost was 45,000 dols. The work is finished, and we have now a complete copy of the Bible in octavo, beautifully printed, in an unsurpassed style of *Arabic* typography. . . The American Bible Society is to be congratulated upon the present advanced state of this most important work. It was entered upon in the midst of our civil war, and it has been sustained by the extraordinary liberality of our Christian people. The Lord will prosper such a work undertaken in behalf of his own word. It is identified, too, with the semi-centennial anniversary of our Bible Society. The remaining editions will be carried on to their completion as fast as the means are obtained to meet *the rapidly increasing demand*. The version reaches 120,000,000 of human beings, who can best read the word of God only in the Arabic language."

We may now complete the signs peculiar to the year 1868 by the following extract from p. 187 :—"The very stones of Damascus are crying out and pleading the glorious prophetic promise which has been hid for ages from Moslem jealousy in its unknown tongue, but is now disclosed, as if for our special encouragement, bidding us 'Arise and go into Damascus.' In the street which is still called 'Straight' stands the great mosque—once a Christian cathedral, and

built, it is said, on the site of the house of Rimmon. Above its magnificent but most inaccessible portal still remains engraven in the Greek characters—‘*Thy kingdom, O Christ is an everlasting kingdom, and Thy dominion endureth throughout all ages.*’ It seems to bid us be of good courage; that the day is at hand when this dark and blighted land shall become the kingdom of our Lord and His Christ, and he shall reign for ever and ever.”

As an illustrative sign peculiar to the year 1869, or 1260 years from the date assigned by Gibbon to the first preaching of Mahomet, we extract the following from “The Statesmen’s Year Book 1871” p. 456:—“A new law of public instruction, *designed to spread education over the empire*, was issued by the Turkish government in 1869. By its provisions there are to be five classes of public schools, namely, primary, superior primary, preparatory schools, lyceums, and special schools. Each quarter in a city and each village must maintain a primary school, or if the population be mixed, a school for Mohammedans, *and another for non-Mussulmans.* Children are to receive instruction in the religious book of their persuasion, attendance being *compulsory* during four years, from the age of six to ten for girls, and of eleven for boys, save in certain instances, specified in Article 13 of the law. A superior primary school, or two if necessitated by religious differences, is to be instituted, at the charge of the villayet, in every town of 500 houses. The course in these will likewise extend over four years, and will include Turkish, Persian, and Arabic grammar, arithmetic, book-keeping, geography, history, geometry, and one local language. *Preparatory schools are to be open to Mohammedans and others alike.* The course of three years will include French, political economy, and natural history. Those Ottoman subjects who have passed an examination in preparatory schools will be admitted for three years as boarders to the Lyceum in each chief town of a villayet. The highest class of educational establishments includes a normal school, the upper schools of arts and sciences, and the university of Constantinople. The normal school, destined to supply

teachers, who must all be Ottoman subjects, will receive 100 students at a time, with certificates from the lower establishments. A corresponding institution will provide female instructors. The university is to contain three faculties—for letters, law, and physical science. There will be instituted at the capital a Council of Education, and an Academic Council in each chief city of a villayet. The new law likewise contains provisions for the control of private educational establishments throughout the Ottoman empire.”

That a great movement in favour of education and of freedom as well as encouragement of religious thought and action is taking place throughout the Turkish empire, the result of which cannot fail to exhibit a beneficial change in the mental and moral condition of its people, is made sufficiently apparent by the foregoing extracts to render unnecessary a production of the further evidences supplied, during the years 1870 to 1872, by “The Turkish Mission Aid Society;” “The Resources of Syria” by Mr. Skene, consul at Aleppo; “The Parliamentary Blue Books;” and the “Reports of the British Syrian schools.” The Protestant leaven is stated to be making good progress, and funds appear to be alone needed to bring whole benighted communities in Syria and elsewhere under the light of the gospel. An increasing cry is raised for Protestant Christian teaching, not only by the Greek and other professedly Christian sects, but by *Moslems*. Within the last few weeks (December, 1872) “a whole village in Cœlo-Syria has come out from the profession of Mohammedanism maintained for several hundred years, but who, all the time, had held the Christian faith and worship in secret. The same thing is taking place to some extent among the Circassians settled in Turkey.” Whatever the result may be, therefore, as affecting Mahometanism, the signs of its decline are already sufficiently conspicuous to enable us to await the close of the present century under the well-grounded conclusion that the changes which commenced just 1260 years after the birth of Mahomet, and which have continued to be made with increasing momentum from that period to 1260 years after the

date of the first promulgation of Mahomet's doctrine, will eventually issue in a still more marked decline in the power of Mahometanism, and perhaps a still more signal testimony to the termination of the period of power prophetically assigned to the "mouth speaking great things and blasphemies."

It will be proper, however, to observe that Mr. Palgrave, whose personal knowledge of the east attaches weight to his views, in his "Essays on Eastern Questions," expresses his opinion that there has been of late a great revival of the energy of Islamism, and that the divisions amongst Christian sects have largely contributed to this result. He admits that the Turkish empire is sick, but not unto death; and considers that it possesses inherent elements of recovery; but states that, even if it should pass away, the power of the Mahometan communities would not be destroyed. He says that the Turks will accept our arts and sciences, but not our theology. With occasional lightness in his style, he gives a sorry account of the Eastern Christians. This confirms our earlier information to the same effect; and shows, not only that the small Protestant bodies dotting the face of the Turkish empire have as much or more to contend with in the exhibition of Christianity by its supposed friends, as in Moslem prejudices and intolerance; but also that the labours of those bodies are well entitled to the consideration of all true Christians, as well as to the liberal support of those whose resources admit of their affording pecuniary help to the propagation and practice of *genuine* Christian truth in the east, and especially in the Holy Land, the original Land of the Bible.

Having now sufficiently exhausted the subject suggested by "forty and two months," the following extract from *The Times*, dated December 11th, 1872, relative to the present state of feeling in Turkey presents itself as a fitting conclusion. The writer of the Article says:—

"Although no very striking incident calls popular attention to the state of the Turkish empire, the recent tenour of public affairs is not unworthy of notice. We cannot avoid the impression that the general aspect of

things is unfavourable. The country itself makes progress, and the tranquillity which has followed the collapse of the Greek propaganda has been a political benefit of untold value to the Empire. There is little to be said against the administration of Turkey so far as it is negative—that is, so far as it leaves the Sultan's subjects alone, which it does to an extent that might be imitated with advantage by more civilized States. It is of the intrigues of the capital that we have to speak—the rise and fall of those great personages below whom, deep in obscurity, the trader and the peasant accumulate their petty gains;—it is of ministerial changes, diplomatic influence, revolutions in the order of a dynasty, and all that make up the higher politics. Unhappily, these things, which affect the public property everywhere, are of pre-eminent importance in Turkey, where the power of the Sovereign is almost absolute, and where very much depends on the confidence of foreigners. *The fact is that there is at present great disquietude at the conduct of public affairs. Turks and Christians, natives and foreigners, are waiting in uncertainty and amazement, not knowing what is to come next, and fearing that the future has some serious calamity in store for them. The course of affairs is not only beyond their control, but beyond their comprehension; they feel as if they were the sport of some mysterious and capricious power which might at any time show the malignity which has inspired it. It is not now a question of Christian discontent; the whisperings and the murmurings of all creeds and classes prove the apprehension to be general.*

From the foregoing evidences, the Apocalyptic student will readily find a key to the mystery of “Turks and Christians, natives and foreigners waiting in uncertainty and amazement not knowing what is to come next, and fearing that the future has some serious calamity in store for them;” as also of “the course of affairs not only being beyond their control but beyond their comprehension.” It is quite natural that as the term of prosperity allotted to the “mouth” runs out, the followers of Mahomet should feel as if they were the sport of some mysterious and capricious power, and that a general apprehension should pervade all

classes. The symptoms of a great upheaving of hitherto repressed forces are not confined to Turkey, but are remarkable throughout the whole of the dragon's empire. Embassies and potentates from India, China, Japan, and Egypt have visited European countries for the purpose of seeing for themselves and judging how far the conditions of their own peoples would be benefited by the adoption of European models. With more or less intensity, the consequences have apparently been everywhere inimical to the power of the barbaric beast and his auxiliary mouth. In many states of India and beyond the Himalayas, the Koran is relaxing its hold upon the native mind. Its dogmas and traditional additions have ceased to command universal respect; and it appears that in exclusive Japan the desire of assimilation with European civilisation is so great as to extend itself even so far as the substitution of the English language in lieu of its own. The *Homeward Mail* says:—“We were prepared for almost any prediction of change that might assimilate Japanese manners and customs to those of Europe; but we must admit that the possible adoption of our language by the thirty millions of that country in the place of their own is a revolution that had not occurred to us as possible. It appears, however, that it is an event looming in the future. The Japanese minister to the United States has expressed his conviction that the language of Japan, which is described as very poor, will give place to the English language for general purposes, and the existing vernacular be preserved merely as a curiosity. *The new public schools are looked to as the medium of promoting this vast change.* Our mother tongue is already being unconsciously adopted by India, and we may note that it will, to all appearances, soon be as freely spoken in Asia as in America or Australasia. Of all languages it would seem that the English has the best chance of extinguishing the confusion of tongues.” The French Chargé d’Affaires, by a telegram, dated the 24th of February, 1873, announces that the Japanese Government has annulled the edict against the Christian religion, and has released the Christians who had been imprisoned since 1870.

We have only now to remark further that the 1260 years from the flight of Mahomet from Mecca to Medina, which commences the era of the Heginra, expires in 1882; 1260 years from the first invasion of the Roman empire by the Saracens expires in 1890; and 1260 years from their taking Jerusalem expires in 1896. The state of Turkey and of Mahometanism generally may be therefore watched with interest during the closing years of this century.

The remaining terms "If any man have an ear let him hear—He that leadeth into captivity shall go into captivity—He that killeth with the sword must be killed with the sword—Here is the patience and the faith of the saints"—uttered by the revealing spirit of the prophecy and therefore not demanding historic illustration, have already received sufficient comment; so that we may conclude this lecture by claiming, not only for history the merit of having successfully identified the beast that rose up out of the sea and his auxiliary mouth, but also reverent admiration for the sufficiency of the prophetic terms to reveal the action of the barbaric and Mahometan genii on the destinies of the world through what has been aptly styled the "dark ages." The agencies operating during this period are not however yet fully revealed; for the remainder of the thirteenth chapter introduces another beast and an image to a beast, whose identification we shall apply to history to complete in our next lecture.

LECTURE XVIII.

THE SEVENTH TRUMPET.

Fourth Part.

Rev. xiii. 11—18. A.D. 727—1515. Prospective—1873.

Our last lecture was concluded with the statement that the next application to history would be for its identification of a beast and an image to a beast presented in the remainder of the thirteenth chapter as agencies influencing the destinies of the world in conjunction with the genii of barbarism and Mahometanism already revealed to us. The prophetic descriptions of this beast and image are given in verses 11 to 18, as follows:—

“ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the

beast: for it is the number of a man; and his number is Six hundred threescore and six."

It will be remembered that the prophecy has been held to have authoritatively indicated the origin of the *barbaric beast* by his having been seen to "rise up out of THE SEA;" and now we have the *essentially Roman* origin of this new beast equally authoritatively determined by his being seen "coming up out of THE EARTH." To satisfy "And I beheld another beast coming up out of the earth," history must therefore show that after the subjection of the western Roman empire by the barbarians or barbaric beast, and the subsequent invasion of its territory by the Saracens to enforce by the sword the anti-christian utterances of his auxiliary Mahometan "Mouth," a new *essentially Roman* power gradually assumed an ascendancy ultimately resulting in an empire of sufficient importance to meet the requirements of a *symbolic beast*. The only identifying characteristic as to the form of this new beast, which we shall in future style *Roman beast*, is, "He had two horns like a lamb;" and as a Lamb is the scriptural type of Jesus Christ—"The Lamb of God"—we are thereby led to conclude that the profession of Christianity was the great element of strength by which the gradual ascendancy of the Roman beast ultimately resulted in the formation of an important empire; or in other words, That the Roman beast's secular power was created by and depended upon his religious power. His further characteristics relate to his doings. The first of these, "And he spake as a dragon," instructs us that the Roman beast's profession of Christianity masked an idolatrous spirit that found expression in heathenish and not Christ-like mandates and decrees.

The next characteristic is, "And he exerciseth all the power of the first beast before him." It will be at once seen that the "first beast," here mentioned, refers to the beast from the sea, styled in our last lecture *barbaric*; and that "*before him*" appears to be a qualifying characteristic of the barbaric beast denoting priority of time; but seeing that in this sense "*first*" sufficiently identifies the barbaric beast without the addition of "before him," we

may be assured that those terms have another signification, notwithstanding that the empire of the barbaric beast commenced prior to the empire of the Roman beast, and therefore that as it regards time, had not “first” made it redundant, “before him” would be an undeniable qualifying characteristic of the barbaric beast. It will be seen, too, that if read as denoting priority of time, “before him” would suggest, if not enforce, the view that the empire of the barbaric beast had ended, and that the empire of the Roman beast had succeeded to it; a view which would be altogether untenable, as we have previously ascertained that the empire of the barbaric beast is prophetically prolonged through a period of, at least, 1260 years—the term of prosperity assigned to his auxiliary “mouth.” Seeing then that the barbaric and Roman beasts represent two *contemporary* empires, to suppose that the terms “before him” refer to the intermediate time existing between the appearance of the one and of the other would be attaching far too meaningless an object to satisfy prophetic dignity. We may therefore safely conclude that “before him” does not refer to *priority of time*, but gives to the barbaric beast a *priority of rank* over the Roman beast; and hence, as the barbaric empire was purely secular, that the terms “And he exerciseth all the power of the first beast before him” will be strictly and fully satisfied if history shows—That the Roman beast exercised in his dominions all the power that had been previously exercised therein by the barbaric beast, subject to the barbaric beast’s supremacy.

The next terms are—“And causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed.” It will be seen in this case that the qualifying characteristic “whose deadly wound was healed” distinguishes the “first beast” here mentioned from the “first beast” previously mentioned, and for the key to the distinction refers to ver. 3, “And I saw one of his heads as it were wounded to death, and his deadly wound was healed.” By this key we ascertain that “whose deadly wound was healed” does not characterise the beast from the sea, but only one of his heads. This head, we have seen, was trans-

ferred to him by the dragon; and, subject to confirmation on the present occasion by its being shown that “whose deadly wound was healed” does not characterise “the beast from the sea,” has been determined in our last lecture to have represented Pagan Rome, its imperial qualification having been deduced from its being here denominated *a beast*. This confirmation has now been supplied, so that we may at once adopt the conclusion previously arrived at, viz:—That “whose deadly wound was healed” is the characteristic of Pagan Rome. And if we now observe that the term “worship,” in the text, has a religious reference, and that history has already shown us that the religion of Pagan Rome received a deadly wound from the sword of Christianity and that its deadly wound was healed by the resuscitation of idolatry in another form, it will be readily seen that the force of the terms “And causeth the earth and them which dwell therein [Romans and their barbaric conquerors] to worship the first beast whose deadly wound was healed,” will be fully satisfied by its being shown—That Paganism was perpetuated, in another form, by the agency of the Roman beast.

The next terms are “And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast [*barbaric beast*]; saying to them that dwell on the earth [*Romans and barbarians*], that they should make an image to the beast [*Pagan Rome*], which had the wound by a sword and did live.” It will be seen that these terms demand from history to show—That the new Roman beast became very celebrated; successfully invoked the highest ruling powers to support him by a manifestation of wrath against his opposers; imposed pretended miracles on the credulity of the Romans and barbarians, and induced them to construct a semblance of Pagan Rome.

The prophetic history of the Roman beast is continued by “And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the

beast should be killed." The distinction between "image to the beast" in the preceding verse and "image of the beast" in this verse must not be overlooked in our analysis, especially as our experience has frequently demonstrated that the prophetic force lies concealed beneath a verbal peculiarity apparently unimportant. The present instance is not an exception, for it will be seen that the observance of the distinction imparts a luminous and easy reading (otherwise beset with some difficulty) not only to our text, but also to those which follow and are dependent on it; inasmuch as "image of the beast" no longer reads, as would appear at first sight, *image of the beast which had the wound by a sword and did live*, but *image made by the barbaric beast*, or the barbaric beast's image to the beast which had the wound by a sword and did live; and as this reading is applicable in all cases where "of the beast" subsequently occurs, the elements of possible confusion in identifying the several beasts are eliminated from our inquiry.

Our text will therefore read—And he had power to give life unto the image which the barbaric beast had made, that the image made by the barbaric beast should both speak and cause that as many as would not worship the barbaric beast's image to the beast which had the wound by a sword and did live should be killed. And if we observe that the semblance of Pagan Rome which the Roman beast had induced the Romans and barbarians to construct, to have been a faithful likeness, must have represented both the ecclesiastical and secular features of that empire; that the term "worship" in the above text points to *the ecclesiastical composition only of that semblance*; and that "of the beast" fixes the construction of this ecclesiastical composition exclusively on the barbarians, it will be seen that the conditions imposed upon history by the prophetic terms are—That the Roman beast infused life into the ecclesiastical composition of the semblance of Pagan Rome which he had induced the barbarians (or barbaric beast) to construct; That the ecclesiastical composition of the semblance, thus vivified, issued decrees, and caused the penalty of death to be enforced against those who refused their religious

homage; and inferentially, That the secular composition of the semblance was constructed by the Romans.

And if we now observe that it was an ancient custom for servants to be branded with the mark of their master; soldiers with the mark of their general; religious devotees with the mark of their particular deity; and that these marks were generally made upon the right hand or on the forehead, and consisted of hieroglyphics, or of the name simply, or of the name expressed in numeral letters, it will be seen that the style of the remaining prophetic terms is in accordance with that custom, and is thereby divested of the peculiarity—and consequent difficulty in defining the meaning—which might otherwise be considered to be attached to it. These terms are “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred threescore and six;” which, guided by the effect of the change in the original from the dative to the genitive case, as explained above, will read as follows:—And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads (the Sinaitic version is—“To *give him* a mark in their right hand or in their forehead”); And that no man might buy or sell, save he that had the mark, or the name *affixed by the barbaric beast*, or the number of that name. Here is wisdom. Let him that hath understanding count the number (of the name) *affixed by the barbaric beast*; for it is the number (of the name) of a man; and his number is six hundred threescore and six. History is therefore called upon to show, in order to sustain its accordance with revelation, That the barbarians instituted a mark by which the devotees of the ecclesiastical composition of their newly constructed semblance of Pagan Rome might be known; That this mark had consistent reference to the right hand or forehead; That the barbarians also gave a

name to the ecclesiastical composition of their newly constructed semblance of Pagan Rome ; That the Roman beast caused this mark and name to be universally known, and denied the common rights of humanity to those who would not enrol themselves as servants of the master whose mark and name were thus proclaimed ; That the ecclesiastical composition of the semblance of Pagan Rome was a man ; and That the name given to him by the barbarians, expressed, in numeral letters, the number 666.

Having now completed our analysis of the prophetic terms, we may proceed to ascertain the replies of history to the several conditions imposed, which, stated in accordance with the order and exigency of the prophecy, have been found to be—That after the subjection of the western Roman empire by the barbarians, and the subsequent invasion of its territory by the Saracens, a new *essentially Roman* power gradually gained an ascendancy ultimately resulting in an empire of sufficient importance to meet the requirement of a *symbolic beast* ; That the profession of Christianity was the great element of strength by which the secular power of the Roman beast was created and maintained ; That the beast's profession of Christianity masked an idolatrous spirit that found expression in heathenish and not Christ-like mandates and decrees ; That he exercised in his dominions all the power that had been previously exercised therein by the barbaric beast, subject to the barbaric beast's supremacy ; That Paganism was perpetuated in another form under the Roman beast's rule ; That the Roman beast became very celebrated ; successfully invoked the highest ruling powers to support him by a manifestation of wrath against his opposers ; imposed pretended miracles on the credulity of the Romans and barbarians, and induced them to construct a semblance of Pagan Rome ; That the Roman beast infused life into the ecclesiastical composition of the semblance of Pagan Rome which he had induced the barbarians to construct ; That the ecclesiastical composition of the semblance, thus verified, issued decrees and caused the penalty of death to be enforced against those who refused their religious

homage; That the secular composition of the semblance was constructed by the Romans; That the barbarians instituted a mark by which the devotees of the ecclesiastical composition of their newly constructed semblance of Pagan Rome might be known; That this mark had consistent reference to the right hand or forehead; That the barbarians also gave a name to the ecclesiastical composition of their newly constructed semblance of Pagan Rome; That the Roman beast caused this mark and name to be universally known, and denied the common rights of humanity to those who would not enrol themselves as servants of the master whose mark and name were thus proclaimed; That the ecclesiastical composition of the semblance of Pagan Rome was a man; and lastly, That the name given to him by the barbarians expressed in numeral letters the number 666. The parallelism between the present and former series of figurations must also be again exhibited.

The circumstances of papal history having been too vividly and pertinaciously engraven on the annals of time to admit of a reasonable doubt as to the subject of the Apocalyptic delineation before us, it is not a little satisfactory to find that the papacy also formed the principal element of representation in the latter part of the sixth trumpet's imagery—the former part, it will be remembered, having prefigured the rise of the Turks and the ultimate fall of Constantinople under their yoke, a subject which also engaged our attention in the last lecture. Presuming, therefore, that the historical records of the papal power will be found to satisfy the foregoing conditions, we may, subject to subsequent correction, anticipatively consider the parallelism of the two series of figurations to be again established. First observing that the illustrations of the latter part of the sixth trumpet occupy nearly the whole of our second volume as well as the conclusion of the first, and therefore that history, instead of being continuous on the present occasion, may perhaps be deemed to be sufficiently quoted if its replies are confined, as much as practicable, to the immediate conditions prophetically imposed, the following testimonies present themselves as admirably meeting our requirements. “*The Papal*

Power, or an historical essay on the Temporal Power of the Popes,” translated from the French by an anonymous writer, and published by R. M. Tims, Dublin, 1825, says :—

“ It is, however in the eighth century, and a short time after this date, A.D. 727, that we perceive, not the establishment certainly, *but the first symptoms of the temporal power of the Roman prelates.* The various causes which could tend to this result, about this period begin to be perceptible, and to acquire additional strength from their combined operation.

“ We may place in the catalogue of causes which favoured the ambition of the popes the preposterous taste of the Greek emperors for dogmatical controversies, and the unfortunate part they incessantly took in them. They thus provoked apostolic resistance, which, by its splendour and success, humbled in the eyes of the people the imperial authority. *They beheld the doctrines of the pontiff exercising a solemn triumph over the edicts of the sovereign* [or his profession of Christianity establishing the foundation of his temporal power]; and he, whose pastoral charges thus limited the civil authority, must have appeared competent to exercise it the moment he ceased to disdain it. A sect was formed in Constantinople against the images, brought into disrepute in some places by *the victories of the Mahometans over them.* The emperor Leo, the Isaurian, placed himself at the head of the Iconoclasts, or image-breakers. He published, at the same time nearly, an edict which prohibited the worship of every image, and the proposition of a new capitation tax, to be paid by the people of Italy. Pope Gregory the Second became *the defender of their temporal and spiritual interests and their faith*: he addressed respectful but energetic letters to the emperor to induce him to maintain in the churches an ancient and salutary practice. Leo replied only by menaces calculated to strengthen in the hearts of the Italians their love and veneration for the pontiff. What does Gregory do? He appears inattentive to his personal danger, but implores for the people and their prince the divine mercy; he thunders no anathemas, but recommends good works, and sets himself the example of

them; he desires especially that each may remain faithful to the head of the empire, whatever may be the deviations of Leo, and perseveres in applying to him the terms of emperor and head of the Christians. According to Gregory, it is God himself who preserves the empire to Leo, the image-breaker. A pontiff has no right, says this pope, to bestow crowns: his eye should not seek to penetrate into the palaces of kings: and it no more belongs to him to meddle in politics, than for a sovereign to become a teacher of dogmas in religion. The army, the people, Venice, Ravenna, all Italy revolted, says Paul Diacre, against Leo, the Isaurian, and would undoubtedly have acknowledged some other emperor, if the Roman pontiff had not himself opposed it. Anastasius relates the same facts, and represents Gregory to us occupied in retaining the provinces in allegiance to their legitimate sovereign.

“Liutprand, king of the Lombards, however, took advantage of these troubles to make himself master of Ravenna and many other places. In this conjuncture it was that Gregory wrote to the duke of Venice. Gregory did more, he negotiated with Liutprand, he soothed him; but the king of the Lombards, in abandoning the cities he had conquered and pillaged, was not disposed to restore them to the officers of the emperor: *he made them a present to the Roman church*, which abstained alike from an acceptance or refusal of them.

“His successor, Gregory the Third, conceived himself dispensed from so rigorous a circumspection. At the head of a council he excommunicated the emperor, not, indeed by name, but by not excepting him from the general sect of the Iconoclasts; and while Leo applied to himself this anathema, evidenced by the burst of anger with which he resented it—while he confiscated in Sicily the lands of the Roman church—while a fleet, dispatched by him against Italy, was perishing by shipwreck—the pope laboured to create in the bosom of Rome an [essentially Roman] independent state, or, at least, one destined to become so [prophetically styled “a beast coming up out of the earth.”] Some authors think they perceive, from the year 726, in the pontificate of

Gregory the Second, *a semblance of a Roman republic*; and we may assure ourselves, at least, that in 730, a short time previous to the death of this pope, and apparently without his concurrence, the Romans formally erected themselves into a republic. But it was especially subsequent to the year 731, and down to 741—that is to say, under the pontificate of Gregory III.—that the expressions, ‘republic of the Romans, republican association, body of the Roman army,’ were accredited phrases which did not disappear till the year 800 [the year, as we shall see, in which the image to the beast was set up], and which, during the seventy preceding years, are very often employed, both in the acts of interior administrations, and in the negotiations with the kings of the Lombards, or mayors of the palace of Ferara. They always avoided the positive declarations which would have irritated the court of Constantinople; in case of necessity they even acknowledged the supremacy of the emperor, solicited his assistance, and received his officers; and the homage paid to the imperial authority is the ground of the opinion of those authors who deny the existence of this republic. Without doubt, it was but a shadow of a republic; but they loved to present themselves under this title to the sovereigns of the west of Europe: it was a mode of ranking themselves secretly in the number of independent states, and of weakening still more the ties which held them to the Byzantine empire. [Gregory III. sent two ambassadors into France, to invite Charles Martel, the mayor of the palace, to declare himself in favour of *the Roman republic* against the emperor of the east. Baronius ascribes the embassy of one of these to Gregory II.—an important mistake which Bossuet has removed.—*Def. Chr. Gall.* p. 2, b. 6, ch. 18.] Generally the pope did not fill in person the office of first magistrate of this republic; he left the insignia of its power to a prefect, or a duke, or a patrician; *and prepared to substitute, in a short time, for these unstable forms, a definite and pontifical government;*” or “an image to the beast, which had the wound by a sword and did live.”

Dr. Mosheim (Cent. viii.) says:—“When that part of Italy which was as yet subject to the Grecian empire, was

involved in confusion and trouble, by the seditions and tumults which arose from the imperial edicts against the erection and worship of images; the kings of the Lombards employed the united influence of their arms and negotiations in order to terminate these contests. Their success, indeed, was only advantageous to themselves; for they managed matters so as to become, by degrees, masters of the Grecian provinces in Italy, which were subject to the exarch, who resided at Ravenna. Nay, one of these monarchs, named Aistulphus, carried his views still further. Elated with these new accessions to his dominions, he meditated the conquest of Rome and its territory, and formed the ambitious project of reducing all Italy under the yoke of the Lombards. The terrified pontiff, Stephen II. [invoking fire from the symbolic heaven] addresses himself to his powerful patron and protector Pepin, represents to him his deplorable condition, and implores his assistance. The French monarch embarks, with zeal, in the cause of the suppliant pontiff; crosses the Alps A.D. 754 with a numerous army; and having defeated Aistulphus, obliged him, by a solemn treaty, to deliver up to the see of Rome the exarchate of Ravenna, Pentapolis, and all the cities, castles, and territories which he had seized in the Roman dukedom. It was not, however, long before the Lombard prince violated, without remorse, an engagement which he had entered into with reluctance. In the year 755 he laid siege to Rome for the second time, but was again obliged to sue for peace by the victorious arms of Pepin, who returned into Italy, and forcing the Lombard to execute the treaty he had so audaciously violated, made a new grant of the exarchate, and of Pentapolis to the Roman pontiff and his successors in the apostolic see of St. Peter. *And thus was the bishop of Rome raised to the rank of a temporal prince.*

“After the death of Pepin, a new attack was made upon the patrimony of St. Peter, by Dideric, king of the Lombards, who invaded the territories that had been granted by the French monarch to the see of Rome. In this extremity, Adrian I. who was pontiff at that time, fled for succour to

Charles, the son of Pepin, who, on account of his heroic exploits, was afterwards distinguished by the name of Charlemagne. This prince, whose enterprising genius led him to seize with avidity every opportunity of extending his conquests, and whose veneration for the Roman see was carried very far, as much from the dictates of policy as superstition, adopted immediately the cause of the trembling pontiff. He [supplied him with “fire from heaven”] passed the Alps with a formidable army, A.D. 774, overturned the empire of the Lombards in Italy, which had subsisted above two hundred years, sent their exiled monarch into France, and proclaimed himself king of the Lombards. These conquests offered to Charlemagne an occasion of visiting Rome, where he not only confirmed the grants which had been made by his father to that see, but added to them new donations, and made to the Roman pontiffs a cession of several cities and provinces of Italy, which had not been contained in Pepin’s grant.

“By this act of liberality, which seems to carry in it the contradictory characters of policy and imprudence, Charlemagne opened for himself a passage to the empire of the west, and to *the supreme* dominion over the city of Rome and its territory, upon which the western empire seemed then to depend. He had, no doubt, been meditating for a considerable time this arduous project, which his father Pepin had probably formed before him, but the circumstances of the times obliged him to wait for a favourable occasion of putting it in execution. This was offered him in the year 800, when the affairs of the Greeks were reduced to the utmost extremity after the death of the emperor, Leo III. and the barbarous murder of his son Constantine, and while the impious Irene held the reins of empire. This favourable opportunity was seized with avidity by Charles, who set out for Rome, where he was received with the utmost demonstrations of zeal by the sovereign pontiff, Leo III. who had entered into his views, and persuaded the people, elated at this time with high notions of their independency and elective power to unite their suffrages, in favour of this prince, and to proclaim him *emperor of the west*” In a note, the historian further says :—

“The partisans of the Roman pontiffs generally maintain that Leo III., by a *divine* right vested in him as bishop of Rome, transported the western empire from the Greeks to the Franks, and conferred it upon Charlemagne, the monarch of the latter. From hence they conclude that the Roman pontiff, as the *vicar of Christ*, is the supreme lord of the whole earth, and, in a particular manner, of the Roman empire.”

We may now supplement Dr. Mosheim's succinct account of these important events with the testimony of the illustrious Machiavel, who, in his *History of Florence*, refers to the same events more generally, but nevertheless in such illustrative terms as to serve the double purpose of confirming the foregoing extracts, and of applying their effect. The historian says (b. 1. p. 6 of the English translation):—

“The emperor of Rome quitting Rome to hold his residence at Constantinople, the Roman empire began to decline, but the church of Rome augmented as fast. Nevertheless, until the coming in of the Lombards, all Italy being under the dominion either of emperors or kings, the bishops assumed no more power than what was due to their doctrine and manners; in civil affairs they were subject to the civil power.—But Theodoric, king of the Goths, fixing his seat at Ravenna, was that which advanced their interest. and made them more considerable in Italy; for there being no other prince left in Rome, the Romans were forced for protection to pay greater allegiance to the pope. And yet their authority advanced no farther at that time, than to obtain the preference before the church of Ravenna. But the Lombards having invaded, and reduced Italy into several cantons, the pope took the opportunity and began to hold up his head. For being as it were governor and principal at Rome, the emperor of Constantinople and the Lombards bare him a respect, so that the Romans (by mediation of their pope) began to treat and confederate with Longinus (the emperor's lieutenant) and the Lombards, not as subjects, but as equals and companions; which said custom continuing, and the popes entering into alliance sometimes with the Lombards, and sometimes with the Greeks, contracted

great reputation to their dignity. But the destruction of the eastern empire following so close under the reign of the emperor Heraclius,—the pope lost the convenience of the emperor's protection in time of adversity, and the power of the Lombards increasing too fast on the other side, he thought it but necessary to address himself to the king of France for assistance. Aistolfus, king of the Lombards, contrary to league and agreement, seized upon Ravenna, and made war upon the pope, who not daring (for the reasons abovesaid) to depend upon the weakness of the empire, or the fidelity of the Lombards (whom he had already found false), applied himself to Pepin, for relief against the Lombards. Pepin returned answer, that he would be ready to assist him, but he desired first to have the honour to see him, and pay his personal respects. Upon which invitation the pope went into France, passing through the Lombards' quarters without any interruption, so great reverence they bare to religion [or to the beast's profession of Christianity] in those days. Being arrived and honourably received in France, he was [having successfully invoked the king's wrath against his opposers] after some time dismissed with an army into Italy; which having besieged Pavia, and reduced the Lombards to distress, Aistolfus was constrained to certain terms of agreement with the French, which were obtained by the intercession of the pope.—Among the rest of the articles of that treaty it was agreed, that Aistolfus should restore all the lands he had usurped from the church. But when the French army was returned into France, Aistolfus forgot his engagement, which put the pope upon a second application to king Pepin, who supplied him again [with fire from heaven], sent a new army into Italy, overcame the Lombards, and possessed himself of Ravenna, and (contrary to the desire of the Grecian emperor) gave it to the pope, with all the lands under that exarchate. In the interim, Aistolfus died, and Desiderio, a Lombard, and Duke of Tuscany, taking up arms to succeed him, begged assistance of the pope, with promise of perpetual amity for the future.—At first Desiderio was very punctual,—delivered up the towns

as he took them to the pope, according to his engagement to king Pepin; nor was there any exarch sent afterwards from Constantinople to Ravenna, but all was arbitrary, and managed according to the pleasure of the pope. Not long after Pepin died, and Charles his son succeeded in the government, who was called the Great from the greatness of his exploits. About the same time, the pope, falling out with Desiderio, was besieged by him in Rome. In his exigence [he again maketh fire come down from heaven] the pope had recourse to the king of France (as his predecessor had done before him), and Charles not only supplied him with an army, but marching over the Alps at the head of it himself, he besieged Desiderio in Pavia, took him and his son in it, sent them both prisoners into France, and went in person to Rome to visit the pope, where he *adjudged and determined* [so powerfully had his Christian mask affected the barbarian king] ‘THAT HIS HOLINESS, BEING GOD’S VICAR, COULD NOT BE SUBJECT TO THE JUDGMENT OF MAN.’ *For which the people and pope [Leo III.] together declared him emperor, and Rome began again to have an emperor of the west [A.D. 800]; and whereas formerly the popes were confirmed by the emperors, the emperor now in his election was to be beholden to the pope; by which means the power and dignity of the empire declined, and the church began to advance, and by these steps to usurp upon the authority of temporal princes.”*

The celebrated historian, Mezeray, in his *General History of France*, referring to this event, says:—“The pope in retribution of so many favours, which Charlemaine, his Father, and Grand-Father had conferr’d upon the Holy Chair, and to gain that protection which the Grecian Emperours were incapable to give, obliged the *Romans* to demand him for their Emperour, and Crowned him upon *Christmas Day* in *Saint Peter’s*, the people crying aloud three times, *A long and happy Life and Victory to CHARLES the August, Great, and Peaceable Emperour of the ROMANS, Crowned by God.* This was in the year 800, beginning the Year on the First day of *January*, but 801, if we account *Christmas Day* the first of the New Year, as the *French Authors* of those Times

are wont to do. After the Ceremony the Pope adored the New Emperour; that is to say, Kneeled down before him, and acknowledged him for his Sovereign, and caused his Portraiture to be exposed in publique, that so all the *Romans* might pay him the same respect. If we give credit to some of the Annalists of those Times, he did not seek for this honour, and the Pope surprized him when he besought him to accept of this Title. And indeed, it was so far from bringing him any advantage, that it made him now hold that only *by the Election of the ROMANS*, which he before held by the power of his Sword.

“*By this means the WEST had an Emperour again: but one that had no connexion now with that in the EAST, as formerly it had.*

“As the New Emperour was returning into *France*, being at *Spoleta*, there was a furious Earth-quake, accompanied with horrible Noise which shook the Country thereabouts. Neither was *France* and *Germany* free from it. But *Italy* felt it most: a great number of Cities being thrown down and destroy'd: and this Prodigy was followed with Furious Tempests, and afterwards with divers Contagious Maladies.”

It will be now seen that the temporal power of the papacy rising out of the ruins of the old western Roman empire, with the new Roman republic for its base, and with the profession of Christianity forming its great element of strength, may be recognised as an accurate historic reality of “the beast coming up out of the earth;” as also will it be seen, that an equally accurate historic reality of “saying to them that dwell on the earth [the Romans and their barbaric conquerors], that they should make an image to the beast which had the wound by a sword and did live” is supplied by the semblance of Pagan Rome which may be discerned in the secular and ecclesiastical combination embodied by “*Rome began again to have an emperor of the west, who adjudged and determined—That his holiness, being God's vicar, could not be subject to the judgment of man.*” The revival of the title, *emperor of the west*, exhibits the secular composition of the semblance constructed by the Romans; whilst the construction of its ecclesiastical composition by

the barbaric king, may be discovered in the religious innovation introduced *by the setting up of the pope as God's vicar not subject to the judgment of man*; an innovation which resulted, as we shall see, in the assumption and exercise of an irresponsible spiritual power, not only such as was vested formerly by the Pagans in their *archdruid*; but even such as exceeded any power known to former ages.

History now presents the following extracts as a fitting introduction to Dr. Mosheim's forthcoming interesting and lucid testimony to the above result; and, at the same time, as sufficiently meeting the condition—That Paganism was perpetuated, in another form, under the Roman beast, or, as now ascertained, under papal rule—a condition that has been too fully satisfied by various eminent ecclesiastical writers, as also in our second volume and recently in Lecture XVI., to require further evidences to be produced than are furnished by the following authorities. Dean Milner tritely says, “He who filled the see of Rome at this time (*i. e.* between 715 and 731) was Gregory II. whom, for his open defence and support of *idolatry*, I shall venture to call the first pope of Rome.” Again at p. 451, the Dean says:—“Ignorance and superstition were predominant in this century, and *idolatry* was practically supported by the whole power of the popedom.” Coleridge remarks:—“The pastors of the church had gradually changed the life and light of the gospel into the very superstitions they were commissioned to disperse, and thus paganised Christianity in order to christen Paganism.” And Fleming:—“In the year 608, Boniface the IVth did first publicly authorize idolatry by dedicating the Pantheon [a temple originally dedicated to Cybele and all the Pagan gods] to the worship of the Virgin Mary and all the Saints.” Gibbon speaks of the Romish church as “The imitation of Paganism” (quoted in Lecture XVI., p. 244). Dr. Mosheim is thus quoted in vol. II., p. 285:—“The rites and institutions by which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious deities were adopted, *with some slight alterations*, by Christian bishops, and employed in the service of the true God. We have

already mentioned the reason alleged for this *imitation*, so proper to disgust all who have a just sense of the native beauty of genuine Christianity. These fervent heralds of the gospel, whose zeal outran their candour and ingenuity, imagined that the nations would receive Christianity with more facility, when they saw the rites and ceremonies to which they were accustomed, adopted in the church, and the same worship paid to Christ and his martyrs, which they had formerly offered to their idol deities. Hence it happened, that in these times the religion of the Greeks and Romans differed very little in its external appearance from that of the Christians. They had both a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry were equally to be seen in the heathen temples and the Christian churches. No sooner had Constantine the Great abolished the superstitions of his ancestors, than magnificent churches were everywhere erected for the Christians, which were richly adorned with *pictures and images, and bore a striking resemblance of the Pagan temples, both in their outward and inward form.*"

The same historian, after referring to "the excessive donations that were made to the clergy in this century, and the extravagant liberality that augmented daily the treasures of the European churches," thus exhaustively completes our illustration. The Doctor says—Cent. viii. cap. ii. § 6, "This prodigious accession to the opulence and authority of the clergy in the west began at their head, the Roman pontiff, and spread gradually from thence among the inferior bishops, and also among the sacerdotal and monastic orders. The barbarous nations, who received the gospel, looked upon the bishop of Rome as the successor of their chief *druid*, or high priest. And as this *tremendous druid* had enjoyed under the darkness of Paganism, a boundless authority, and had been treated with a degree of veneration, that, through its servile excess, degenerated into terror; so the barbarous nations [the barbaric beast], upon their conversion to Christianity, thought proper to confer upon the chief of the bishops the same honours

and the same authority that had formerly been vested in their ARCH-DRUID. The Roman pontiff received, with something more than a mere ghostly delight, these august privileges; and lest, upon any change of affairs, attempts might be made to deprive him of them, he [inspired the barbaric beast's image to Pagan Rome with life] strengthened his titles to these extraordinary honours by a variety of passages drawn from ancient history, and, what was still more astonishing, by arguments of a religious nature. *This conduct of a superstitious people swelled the arrogance of the Roman druid to an enormous size; and gave to the see of Rome that high prominence, and that despotic authority, in civil and political matters, that were unknown to former ages.* Hence, among other unhappy circumstances, arose that most monstrous and most pernicious opinion, that such persons as were excluded from the communion of the church by the pontiff himself, or any of the bishops, forfeited thereby not only their civil rights and advantages of citizens ["And that no man might buy or sell"], but even the common claims and privileges of humanity. This horrid opinion, which was a fatal source of wars, massacres, and rebellions without number, and which contributed more than anything else to augment and confirm the papal authority, was, unhappily for Europe, borrowed by Christians, or rather by the clergy, from *Pagan superstitions.*"

Whilst, therefore, we have now seen that Paganism was perpetuated, in another form, under papal rule, we have also seen that the religious innovation introduced by the setting up of the pope as God's vicar not subject to the judgment of man, resulted in the assumption and exercise of an irresponsible spiritual power, not only such as was vested by the Pagans in their *archdruid*, but even such as exceeded any power known to former ages. The exercise of this power will be further illustrated as we proceed with the replies of history to other conditions, especially when the vivification of the barbaric beast's veritable image to Pagan Rome comes under our notice. Before passing on, however, it may be as well to add to the foregoing, the following further illustrative testimony which Dr. Mosheim gives in *Century ix.* He

says:—"Nor was it only in the solemn acts of religious worship that superstition reigned with an unlimited sway; its influence extended even to the affairs of private life, and was observable in the civil transactions of men, particularly among the Latin Christians, who retained with more obstinacy than the Greeks a multitude of customs, which derived their origin from the sacred rites of Paganism. The barbarous nations, which were converted to Christianity, could not support the thoughts of abandoning altogether the laws and manners of their ancestors, however inconsistent they might be with the indispensable demands of the gospel; nay, they persuaded, on the contrary, the Christians among whom they lived to imitate their extravagant superstition in this respect. And this was the true and original source of those barbarous institutions that prevailed among the Latins, during this and the following century, such as the various methods by which it was usual for persons accused to prove their innocence in doubtful cases, either by the trial of *cold water*, by *single combat*, by the *fire ordeal*, and by the *cross*. It is no longer a question in our days, from whence these methods of deciding dubious cases and accusations derived their origin; all agree that they were mere delusions, drawn from the *barbarous rites of Paganism*, and not only opposite to the precepts of the gospel, but absolutely destructive of the spirit of true religion." Notwithstanding this, they were perpetuated by the Roman beast, for the Doctor continues, "The pontiffs, however, and the inferior clergy encouraged these odious superstitions, and went so far as to accompany the practice of them with the celebration of the Lord's supper and other rites, in order to give them a Christian aspect, and recommend them to the veneration and confidence of the multitude."

History having now emphatically and interestingly identified the "beast coming up out of the earth, having two horns like a lamb" with the temporal and ecclesiastical power of the papacy; and the "image to the beast which had the wound by a sword and did live" with the pope in his new *barbaric adjudged characters of God's vicar and imitation Pagan archdruid*, conjointly with the secular power of

the new *Roman-created* emperors of the west—the first being Charles the Great, king of France—we may now proceed to ascertain whether the descriptive prophetic terms not already illustrated, are also historically shown to be applicable to those powers.

We have seen that the papacy was essentially of Roman origin, that it gradually gained an ascendancy over the barbaric conquerors of the western Roman empire; that the profession of Christianity was the great element of strength by which its temporal power was created and maintained; and that the base of that temporal power was the new “republic which the Romans formally erected themselves into,” in the eighth century. That this papal power resulted in an empire sufficiently important to meet the requirement of a symbolic beast, is a condition which, referring to the future, will be subsequently satisfied; but as the replies of history; whilst answering other demands, will, at the same time, *clearly* meet the necessities of this condition, attention will not again be drawn to it; and therefore it may be well to remark here, that the temporal power represented by the body of the beast cannot be dissociated from the ecclesiastical power represented by his two horns like a lamb; so that, whilst the temporal power of the papacy, by itself, is not exhibited by history as having extended beyond the city of Rome and her adjacent provinces, yet, in conjunction with its ecclesiastical power, the papal empire is described by eminent authorities, who need not be quoted as the fact is patent, as having been, in its zenith, the most powerful and the largest in the world.

The next condition is—That the Roman beast’s profession of Christianity masked an idolatrous spirit that found expression in heathenish and not Christ-like mandates and decrees. To satisfy this condition history replies with the following papal decrees, quoted from *Cranmer’s Collection of Tenets extracted from the Canon-Law*:—“The laws of kings have not preeminence over ecclesiastical laws, but are subordinate or subservient to them—Whatever decrees of princes are found injurious to the interests of the church, are declared to be of no authority whatever—While a

sovereign remains excommunicated, his subjects owe him no allegiance; and if this state of things shall last for some time, and the sovereign being admonished, do not submit himself to the church, his subjects are absolved from all fealty to him." Also with the decrees of a council held at Rome in 769, that *images* should be honoured; of a council held at Nice in 787, by which *image-worship* was established; of another council held at Rome in 1179 by which the Waldenses were anathematised; and of another in Rome, A.D. 1215, by which all heretics are denounced and *their extirpation* decreed. The consequences of these decrees are painfully illustrative of the characteristic "And he spake as a dragon," but as some of them will be before us on a subsequent occasion, and many others are already recorded in our second volume, we may consider this condition to be sufficiently met, for our present purpose, if we append the following testimony of Dr. Mosheim, who, in continuation of the previous extract from his Ecclesiastical history, presents the following interesting illustration and comment. He says:—

"We see in the annals of the French nation the following remarkable and shocking instance of the enormous power that was at this time vested in the Roman pontiff. Pepin, who was *mayor of the palace* to Childeric III., and who, in the exercise of that high office, was possessed, in reality, of the royal power and authority, not contented with this, aspired to the titles and honours of majesty, and formed the design of dethroning his sovereign. For this purpose, the states of the realm were assembled by Pepin, A.D. 751; and though they were devoted to the interests of this ambitious usurper, they gave it as their opinion, that the bishop of Rome was previously to be consulted, whether the execution of such a project was lawful or not. In consequence of this, ambassadors were sent by Pepin to Zachary, the reigning pontiff, with the following question: 'Whether the divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty, and to substitute in his place one more worthy to rule, and

who had already rendered most important services to the state ? ' The situation of Zachary, who stood much in need of the succours of Pepin against the Greeks and Lombards, rendered his answer such as the usurper desired. And when this favourable decision of the [imitation Pagan] *Roman oracle* was published in France, the unhappy Childeric was stripped of royalty without the least opposition ; and Pepin, without the smallest resistance from any quarter, stepped into the throne of his master and his sovereign. *Let the abettors of the papal authority see how they can justify in Christ's pretended vicegerent upon earth, a decision which is so glaringly repugnant to the laws and precepts of the divine Saviour.*" And again, how they can contend against the accordance of history with a prophecy which says, That the beast coming up out of the earth had two horns like a lamb, but spake as a dragon.

In reply to the next condition—That the Roman beast exercised in his dominions all the power that had been previously exercised therein by the barbaric beast, subject to the barbaric beast's supremacy, history again refers to Dr. Mosheim, who, having already shown us that the temporal power of the papacy was transferred to it by the barbaric kings of France, continues his testimony by saying:—" *Charles, upon his elevation to the empire of the west and the government of Rome, seems to have reserved to himself only the supreme dominion, and the unalienable rights of majesty, and to have granted to the Church of Rome a subordinate jurisdiction over that great city, and its annexed territory.*" In a note, the historian says:—"That Charlemagne, in effect, preserved entire his supreme authority over the city of Rome and its adjacent territory, gave laws to the citizens by judges of his own appointment, punished malefactors, enjoyed the prerogatives, and exercised all the functions of royalty, has been demonstrated by several of the learned in the most ample and satisfactory manner, and confirmed by the most unexceptionable and authentic testimonies. And, indeed, they must have a strange power of resisting the clearest evidence, who are absurd enough to assert that Charles sustained at Rome the character of the *advocate* of the Roman

church, and not that of its sovereign or its lord, the dominion of the pontiff being unlimited and universal. On the other hand, we must acknowledge ingenuously, that the power of the pontiff, both in the city of Rome and its annexed territory, was very great, and that, in several cases, he seemed to act with a princely authority. But the extent and the foundations of that authority are matters hid in the deepest obscurity, and have thereby given occasion to endless disputes. Muratori maintains that the bishop of Rome discharged the function of *exarch*, or *vicar*, to the emperor, an opinion which Clement XI. rejected as injurious to the papal dignity, and which, indeed does not appear to have any solid foundation. After a careful examination of all the circumstances that can contribute to the solution of this perplexed question, the most probable account of the matter seems to be this: That the Roman pontiff possessed the city of Rome and its territory by the same right that he held the exarchate of Ravenna, and the other lands of which he received the grant from Charlemagne; that is to say, *that he possessed Rome as a feudal tenure, though charged with less marks of dependence than other fiefs generally are, on account of the lustre and dignity of a city which had been so long the capital of the empire.*" The Doctor, when he arrived at this solution of the "perplexed question," was doubtless unaware that he was so eminently supported by prophetic authority; for, whilst—That the Roman beast exercised in his dominion all the power that had been previously exercised therein by the barbaric beast, subject to the barbaric beast's supremacy, is the condition that has been held to be imposed by the prophetic terms, "And he exerciseth all the power of the first beast *before him*," it will be seen that the Doctor's conclusion—"That the Roman pontiff possessed the city of Rome and its territory by the same right that he held the exarchate of Ravenna, and the other lands of which he received the grant from Charlemagne; that is to say, that he possessed Rome as a *feudal tenure*, though charged with less marks of dependence than other fiefs generally are, on account of the lustre and dignity of a city which had been so long the capital of the empire"—is an incisive reply to that

condition, which not only imparts increased vividness to the prophetic terms, but also reflects the highest credit on the prophetically unassisted judgment of the historian.

History has already replied to the next condition—That Paganism was perpetuated, in another form, under papal rule; and has also shown us—that by its mask of Christianity the papacy became very celebrated and successfully invoked the highest ruling powers to support it by a manifestation of wrath against its opposers; which brings us to the condition—That the papacy imposed pretended miracles upon the credulity of the barbarians and Romans. In satisfactory history again replies by the pen of Dr. Mosheim, who writes (Cent. viii. cap. 1, § viii.):—

“The many and stupendous miracles, which are said to have been wrought by the Christian missionaries, who were sent to convert the barbarous nations, have lost, in our times, the credit they obtained in former ages. The corrupt discipline that then prevailed, admitted of those *fallacious stratagems*, which are very improperly called *pious frauds*; nor did the heralds of the gospel think it all unlawful to terrify or to allure to the profession of Christianity by *fictitious prodigies*, those obdurate hearts, which they could not subdue by reason and argument. It is not, however, to be supposed, that all those, who acquired renown by these miracles, were chargeable with this fanatical species of artifice and fraud. For as, on the one hand, those ignorant and superstitious nations were disposed to look upon every miraculous event which had an unusual aspect; on the other, the Christian doctors were so uninstructed and superficial, so little acquainted with the powers of nature and the relation and connection of things in their ordinary course, that uncommon events, however natural, were considered by them as miraculous interpositions of the Majesty of Heaven. This will appear obvious to such as, void of superstition and partiality, read the *Acts of the Saints* who flourished in this and the following centuries.”

Also by Gibbon, who writes in his twenty-eighth chapter:

“The satisfactory experience, that the relics of saints were more valuable than gold or precious stones, stimulated

the clergy to multiply the treasures of the church. Without much regard for truth or probability, they invented names for skeletons, and actions for names. The fame of the apostles, and of the holy men who had imitated their virtues, were darkened by religious fiction. To the invincible band of genuine and primitive martyrs, they added myriads of imaginary heroes, who had never existed, except in the fancy of crafty or credulous legendaries; and there is reason to suspect, that Tours might not be the only diocese in which the bones of a malefactor were adored, instead of those of a saint. A superstitious practice, which tended to increase the temptations of fraud, and credulity, insensibly extinguished the light of history, and of reason, in the Christian world.

“But the progress of superstition would have been much less rapid and victorious, if the faith of the people had not been assisted, by the seasonable aid of visions and miracles.” The historian then enumerates various pretended miracles, and says in continuation:—“The innumerable miracles, of which the tombs of the martyrs were the perpetual theatre, revealed to the pious believer the actual state and constitution of the invisible world; and his religious speculations appeared to be founded on the firm basis of fact and experience, etc., etc.”

The same author says:—“*Fraud* is the resource of weakness and cunning, and the strong though ignorant barbarians were often entangled in the net of sacerdotal policy. Before the end of the eighth century some apostolical scribe (perhaps the notorious Isidore) composed the *decretals* and the *donation of Constantine*, the two *magic* pillars of the spiritual and temporal monarchy of the popes. This memorable donation was introduced to the world by an epistle of Adrian First, who reigned from 772 to 795. According to this *legend*, the first of the Christian emperors (Constantine) withdrew from the seat and patrimony of St. Peter, declared his resolution of founding a new capital in the east, and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the west.”

Returning to Dr. Mosheim, that historian, in continuation

of his already quoted testimony as to Charlemagne's grant to the papacy, says:—"This grant was undoubtedly suggested to him by the ambitious pontiff as a matter of sacred and indispensable obligation, and many *fictitious* deeds ["and deceiveth them that dwell on the earth"] were probably produced to make out the pretensions, and justify the claims of the church ["saying to them, that they should make an image to the beast, which had the wound by a sword, and did live"] to this high degree of temporal authority and civil jurisdiction. In order to reconcile the emperor to this new grant, it was no doubt alleged, that Constantine the Great, his renowned predecessor, when he removed the seat of the empire to Constantinople, delivered up Rome, the old metropolis, with its adjacent territories, commonly called the Roman dukedom, to be possessed and governed by the church, and that with no other restriction than that this should be no detriment to his supreme dominion; and it was insinuated to Charles, that he could not depart from the rule established by that pious emperor, without incurring the wrath of God, and the indignation of St. Peter."

The result of this insinuation, and of those miracles by which "them that dwell on the earth" were deceived, was, as we have seen, that a semblance of Pagan Rome (our next condition) was constructed in accordance with the prophetic terms "saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live;" for Charles adjudged and determined—"That his holiness, being God's vicar, could not be subject to the judgment of man." "For which the people and pope together declared him emperor, and Rome began again to have an emperor of the west; and whereas formerly the popes were confirmed by the emperors, the emperor now in his election was to be beholden to the pope; by which means the power and dignity of the empire declined, and the church began to advance, and by these steps to usurp upon the authority of temporal princes."

We may now pass to the next condition—That the papacy or Roman beast infused life into the ecclesiastical composi-

tion of the semblance of Pagan Rome which it had induced the barbarians to set up, and which we have now ascertained to be *the pope in his new barbaric adjudged characters of God's vicar and imitation Pagan archdruid*. In satisfaction of this condition, and as substantiating and enlarging its former evidences, history declares, that the imitation Pagan arch-druid set up by Charles, soon became an object of adoration, in support of which it presents the following titles bestowed upon him by his devotees. "Thou art another God upon earth"—*Speech of Marcellus in Lat. Conc. to Julius II.* "Thou art not only another king of men, but king of kings"—*Begninius in same Council to Leo X.* "The honour due to Christ as God is due to the pope"—*Cited from the Papal Casuists.* "All the kingdoms of the west regard him as a terrestrial God"—*Labbe, Conc. 23, vol. viii. 666, and Bruy's Histoire des Papes, vol. ii. 100.* "All power is given unto thee in heaven and on earth" *Labbe, ix. 920, 927. Du Pin. Hist. iii. 602.* "If the pope should err by enjoining vices or forbidding virtues, the church would be bound to believe vices to be good and virtues evil"—*Bellarmin. Disput., B. iv. c. 5.* "They create God, the creator of all things"—*Labbe, xii. 960. Hoveden's Ann. 268.* "The pope," says Gilbert in his Canonical Law, "holds the place of God upon earth." And again—"He possesses plenitude of power, and is above law," vol. ii. 9, 103. Jacobatus de Concilio says, "The pope can do almost all things which God can do," B. iii. "In thy presence," says Labbe, "that is in the presence of the prince of the whole world," Vol. xix. p. 700. In the Bull *Unam Sanctam*, Nov. 16, 1303, Boniface VIII. declared that "the secular power is but an emanation of the ecclesiastical, and the double power of the pope, founded upon scripture, is even an article of faith." In the fourth session of the Lateran, a Venetian prelate thus addressed the pope—"Thou art our Shepherd, our Physician, in short, another God upon earth." At the sixth session of the Lateran, the bishop of Mondrusium called the pope—"The Lion of the tribe of Judah—the promised Saviour." "The pope is the father of fathers, the pontiff of Christians, the prince of priests, the *vicar of*

Christ, the head of the body of the church, the foundation of the building”—*Cardinal Bellarmine*. Lord Anthony Pucci, addressing the pope in the ninth council of Lateran, said, “The sight of thy divine majesty does not a little terrify me, for I am not ignorant that all power, both in heaven and in earth, is given unto you; that prophetic saying is fulfilled in you, ‘All the kings of the earth shall worship him, and all the nations shall serve him.’” “The pope is come a light into the world, and men love darkness rather than light”—*Bishop of Bitonto at the Council of Trent in 1546*. “The pope, who is called God by Constantine, can never be bound or released by man, for God cannot be judged by man”—*Pope Nicholas*. “All the kings of the west reverence the pope as God”—*Gregory II*.

Such being the titles and adoration given to the newly set up imitation Pagan archdruid, history may fairly claim to have shown that the papacy, speaking “as a dragon,” infused life into the ecclesiastical composition of the semblance of Pagan Rome; but nevertheless presents in continuation of its evidence, the following further extracts from *Cranmer’s Collection of Tenets from the CANON LAW* :—

“The pope may dethrone the emperor for lawful causes—The bishop of Rome hath authority to judge all men, and specially to discern the articles of faith, and that without any councils, and may assoil (acquit) them that the council hath damned; but no man hath authority to judge him, nor to meddle with anything that he hath judged, neither emperor, king, people, nor the clergy; and it is not lawful for any man to dispute of his power—The bishop of Rome may excommunicate emperors and princes, and depose them from their states, and assoil their subjects from their oath of obedience to them, and so constrain them to rebellion—The emperor is the bishop of Rome’s subject, and the bishop of Rome may revoke the emperor’s sentences in temporal causes—It belongeth to the bishop of Rome to allow or disallow the emperor after he is elected; and he may transfer the empire from one region to another—The bishop of Rome is judge in temporal things, and hath two swords, spiritual and temporal—The bishop of Rome may

compel princes to receive his legates—Princes' laws, if they be against the canons and decrees of the bishop of Rome, be of no force nor strength—All kings, bishops, and nobles, that allow or suffer the bishop of Rome's decrees in anything to be violate, be accursed—The bishop of Rome may be judged of none but of God only; for although he neither regard his own salvation, nor no man's else, but draw down with himself innumerable people by heaps into hell, yet may no mortal man in this world presume to reprehend him. Forasmuch as he is called God, he may be judged of no man, for God may be judged of no man—He that acknowledgeth not himself to be under the bishop of Rome, and that the bishop of Rome is ordained by God to have primacy over all the world, is a heretic, and cannot be saved, and is not of the flock of Christ."

We have no need to draw further upon the almost inexhaustible and notorious evidences which history still presents to prove that the papacy lost no time in giving life to the barbaric-constructed image of a Pagan archdruid; especially as no better proof can perhaps be given than that he, as the prophecy says, immediately began to speak and act, or as stated in the next condition imposed on history to satisfy—That he issued decrees, and caused the penalty of death to be enforced against those who refused their religious homage. History quickly replies to this condition with the pope's bulls and destruction-fraught anathemas. The Reverend Mr. Caulfield in his "Fall of Babylon" says:—"When the barons of England had wrested from king John the Magna Charta—the foundation of English liberty—the pope issued a bull in which he declared that 'from the plenitude of apostolic power, and from the authority which God had committed to him to build and to destroy kingdoms, to plant and overthrow, he annulled the whole charter.' These were the pretensions of Pope Innocent the Third. Boniface the Eighth wrote thus to his legate in Hungary: 'The Roman pontiff established by God above kings and over kingdoms, sovereign chief of the hierarchy in the church militant, and holding the supreme rank above all mortals, judges in tranquillity from his throne, and scatters all evil by his

look.' Another instance of the exercise of this power is the bull issued by Pope Pius the Fifth against Queen Elizabeth of England, which begins with these words: 'He that reigneth on high, to whom is given all power in heaven and on earth, hath committed the one Holy, Catholic, and Apostolic Church, out of which there is no salvation, to me alone on earth, namely, to Peter, prince of the apostles, and to the Roman pontiff, successor of Peter, to be governed with plenitude of power; this one hath he constituted prince over all nations, and over all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and wield.' He exercised this power in excommunicating her, and taking away her kingdoms, as far as his words or edicts could effect. The first section of the bull in *Coena Domini* is as follows:—'Excommunicate and accurse on the part of God Almighty, Father, Son, and Holy Ghost, by the authority of the blessed apostles, Peter and Paul, and *by our own*, all whatsoever, Hussites, Wicklephists, Lutherans, Calvinists, Huguenots, Anabaptists, Trinitarians, and Apostates from the Christian faith, and all and singular other HERETICS, under whatsoever name they may be set down, and of whatsoever sect they may be, and those who give them credit, and their receivers, favourers, and in general their defenders, whosoever they may be, and all those who, without our authority and that of the apostolic see knowingly read, or retain, imprint, or in any way whatsoever, publicly or privately, upon any pretext or colour whatsoever, defend their books containing heresy, or treating of religion; as also schismatics, and those who pertinaciously withdraw or recede from obedience to us, and to the Roman pontiff, for the time being.'

"Mr. Gandolphy (a Roman Catholic divine) explains the meaning of the word anathema, which is so bountifully bestowed on all heretics of whatsoever name, or description they may belong. Anathema is a solemn invocation of the maledictions of Heaven. Let the anathematised know that he has no communion with the faithful. In the notes on the Douay Bible, we find in Numb. xxi. 3, 'Anathema; that is a thing devoted to destruction;' and in Deut. vii. 26, 'Ana-

thema; that is a thing devoted to destruction; and which carries along with it a curse.' So that when the Pope proclaims heretics anathematised, he devotes them to destruction, body and soul, as things cursed and detested, cutting off the living from God's church in this world, and the dead from salvation in the next."

The following, from *Aspin : Lives of the Popes*, may be also quoted as an instance of how the barbaric beast's image spoke:—"In the eleventh century," the author says, "the power of the pontiff of Rome seems to have reached its utmost height. Gregory VII., the famous Hildebrand, assumed the exclusive title of pope, which till then had been common to other bishops; and his successors carried their pretensions so far as to hold themselves out as lords of the universe, arbiters of the fate of empires, *and supreme rulers of the kings and princes of the earth*. In this character they proceeded to dispose of kingdoms, and to loose subjects from their allegiance, as is remarkably instanced in the history of John, king of England. At length they affirmed the whole earth to be their property, as well where Christianity had been propagated, as where it had not; and, therefore, on the discovery of the East and West Indies, and America, Alexander VI., in 1493, granted to the Portuguese a right to all the countries lying to the eastward, and to the Spaniards all those westward of Cape Non, in Africa, which they might respectively be able to conquer. They finally pretended to be lords of the future world also, and by licenses, pardons, dispensations, and indulgences, which they sold to the best bidders, to have a power of restraining, and in some instances of subverting, even the Divine justice itself."

Having now ascertained that the barbaric beast's imitation Pagan archdruid spake, and how he spake, and that all who would not worship him, were devoted to destruction, body and soul, by his own sovereign will; and having thereby obtained an eloquent and convincing reply to the terms "should be killed" taken in a spiritual sense, history now presents the following extracts as an equally forcible reply to the same terms in their literal sense. The first is from the *Roman*

Catholic historian, Alphonsus Liguori, who says:—"Neither *miracles* (those of St. Dominic) nor missions had any effect upon the Albigenses, who every day became more powerful under the protection of several princes, and especially of Raymond, count of Toulouse. Pope Innocent III. therefore considered it necessary to call on the Christian princes [the secular composition of the image] to free the church from those enemies, and therefore wrote to Philip, king of France, and to the other princes of that kingdom, and likewise to the bishops and faithful, calling on them to take up arms for the extermination of these heretics [who would not worship the image of the beast] and granting them the same indulgences as were granted to those who put on the cross for the liberation of the Holy Land. This bull was published A.D. 1210, and immediately a great number of soldiers, not only from France, but elsewhere, enrolled themselves in this crusade, under the command of count Simon de Mountfort. . . .

"These heretics having been previously condemned by particular synods at Montilly, Avignon, Montpellier, Paris, and Narbonne, were finally condemned in the fourth council of Lateran, presided over by Pope Innocent III., A.D. 1215."

One of the consequences of this condemnation is thus briefly related by Dr. Cumming, in his *Apocalyptic Sketches*. "The fourth Lateran, in 1215," he says, "denounced all heretics to be extirpated, their goods to be confiscated, and enjoined the *secular power* to see that this was done. Crusades, peculiarly sanguinary, were instigated against the Waldenses. Children were forced to denounce their parents when their parents were suspected of heresy, and in the year 1488, eighteen thousand soldiers burst upon the Valle de Louise, and burned or drowned upwards of 3,000 persons, and had recourse to one desperate and horrible act of cruelty, which has been recently illustrated by their national successors in Algeria; for when the poor Waldenses fled to dens and caves for refuge, they piled straw and wood to the mouth of the caves, and set fire to it; and a few days after there were found 400 dead infants clinging to the breasts of their dead mothers in these caves."

Bishop Newton says :—“ Who can make any computation, or form any conception of the number of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome. Mede upon the place (Rev. xiii. 7) hath observed from good authority, that in the war with the Albigenses and Waldenses, there perished of these poor creatures in France alone a million. From the first institution of the Jesuits to the year 1580, that is little more than thirty years, nine hundred thousand orthodox Christians were slain. In the Netherlands alone the Duke of Alva boasted, that within a few years he had despatched to the amount of thirty-six thousand souls, and all those by the hand of the common executioner. In the space of scarce thirty years, the Inquisition destroyed, by various kinds of tortures, a hundred and fifty thousand Christians. Sanders himself confesses that an innumerable multitude of Lollards and Sacramentarians were burned throughout Europe, who yet, he says, were not put to death by the popes or bishops, but *by the civil magistrates* ;” that is, by the secular composition of the semblance of Pagan Rome.

The Rev. Mr. Caulfield, in his “ Fall of Babylon,” again illustrates our subject. After referring to the persecuting spirit of the Church of Rome, he says :—“ But the most formidable instrument ever devised for the purpose of upholding the power of the church of Rome was the terrible Inquisition, established in the time of Pope Innocent III. for the avowed purpose of stopping the progress of the Reformation. At the head of the Inquisitors appointed was a monk, called Dominic, who was elevated to the dignity of saint. After a short period, there were regular and fixed courts appointed, the first of which was opened in the city of Thoulouse. Similar courts were speedily erected in other countries, but that of Spain surpassed all others. Morery the Jesuit gives an account of this terrible tribunal. He commences with ‘ The Inquisition is a tribunal which *the popes* have set up in the church for the discovery and punishment of heretics.’

“ The emperor, Frederick II., made in 1244 a severe edict against the heretics, by which, taking the inquisitors

under his protection, he appointed that they should examine those accused of the crime of heresy [or of not worshipping the image of the beast] and that the *secular* judge should condemn the guilty to the fire, if they were obstinate, or to perpetual imprisonment if they abjured their heresy. But as immediately after he had new disagreements with Pope Innocent IV., who deposed him from the empire at the council of Lyons, this edict was not executed; and heresy, during these troubles, became more strong than ever, without any possibility of acting efficaciously against those who embraced it, until the death of that emperor in 1250. Then Pope Innocent, who could exercise his authority more easily, particularly in Italy, established the Inquisition there in 1251, committing its management to the Dominicans and Franciscans, but conjointly with the bishops (who are the legitimate judges of heresy), *and with assessors named by the magistrate, to condemn the guilty to the punishment appointed by the laws.*

“This tribunal became established afterwards in France, Germany, Spain and its provinces, in Portugal, and at Goa in India.”

“In Spain (says Morery) the most illustrious of the nobility became officers of the Inquisition, under the name of familiars; their business is to arrest the accused. The extreme respect with which these familiars are regarded, and the terror which this tribunal exercises over the minds of men, give such authority to their arrest, that the accused suffers himself to be led to prison without daring to say anything when a familiar has pronounced these words, ‘On the part of the holy Inquisition.’ No neighbour dares to murmur, the father even delivers up his children, and the husband his wife, etc., etc.

“The prisoner if he maintain that he is innocent is put to the torture—this is inflicted three times. Several kinds of torture are used—the recital of some kinds makes the very blood curdle in the veins; but there is no mercy, no pity known in the halls of the Inquisition. The grand display of the cruelty of this tribunal is, what in Spain is called an Auto da Fé, or act of faith, when the sentences pronounced

in the gloomy halls of the hated and terrible prison are publicly executed ; the impenitent, that is, those who refuse to submit themselves, body and soul, to the guidance of the Romish church [or refuse to worship the image of the beast] are publicly burned. This is a grand scene ; the king, the nobles, the archbishops, bishops, and the ladies of the court, all attend, and the unhappy victims of popish bigotry, intolerance, and cruelty are handed over to *the secular power*, and burned alive.

“ At the first Auto da Fé in Seville, in 1481, six persons suffered, and the same year above 3,000 died victims of the cruelty of the Inquisition.

“ This tribunal belongs to the church of Rome, not to any particular nation that may be therefore charged with the cruelties exercised, and bear the guilt. It was an institution established and conducted, upheld and supported by the see of Rome. Its murders, therefore, and its guilt lie upon that blood-stained church.”

Dr. Buchanan, in his “ Christian Researches in Asia,” quotes the following account of the Inquisition at Goa, from Mr. Dellon’s narrative, who was himself a sufferer from its cruelty. He was confined for upwards of two years in a dungeon ten feet square, and never held communication with any one, save the jailer, who daily brought him food ; he was tried and escaped death.

“ ‘ During the months of November and December, I heard every morning the shrieks of the unfortunate victims undergoing the question. I remembered to have heard, before I was cast into prison, that the Auto da Fé was generally celebrated, on the first Sunday in Advent, because on that day is read in the churches that part of the gospel in which mention is made of the last judgment, and the inquisitors pretend by this ceremony to exhibit a lively emblem of that awful event. . . .

“ ‘ After we were all arranged against the wall of the gallery, we each received a large wax taper ; they then brought us a number of dresses made of yellow cloth, with the cross of St. Andrew painted before and behind. This is called the San Benito. The relapsed heretics wear another

species of robe called the Samara, the ground of which is grey. The portrait of the sufferer is painted upon it, placed upon burning torches, with flames and demons all round; caps were then produced called *carrochas*, made of pasteboard, pointed like sugar loaves, all covered over with devils and flames of fire.

“ ‘The great bell of the cathedral began to ring a little before sunrise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fé; and then they made us proceed from the gallery one by one. I remarked as we passed into the great hall, that the inquisitor was sitting at the door, with his secretary by him, and that he delivered every prisoner into the hands of a particular person, who is to be his guard to the place of burning. Those persons are called fanian or godfathers; my godfather was the commander of a ship; I went forth with him, and as soon as we were in the street, I saw that the procession was commanded by the Dominican friars, who have this honour, because St. Dominic founded the Inquisition. These are followed by the prisoners, who walked one after the other, each having his godfather by his side, and a lighted taper in his hand. The women were mixed promiscuously with the men; we all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream, for they made us march through the chief streets of the city. At length we arrived at the church of St. Francis, which was, for this time, destined for the celebration of the Act of Faith. On one side of the altar was the Grand Inquisitor and his counsellors, and on the other the viceroy of Goa and his court. All the prisoners were seated to hear a sermon; I observed that those prisoners who wore the horrible *carrochas* came last in the procession; one of the Augustine monks ascended the pulpit and preached for a quarter of an hour; the sermon being concluded, two readers went up to the pulpit, one after the other, and read the sentences of the prisoners. My joy was extreme when I heard that my sentence was not to be burned, but to be a galley slave for five years. After the sentences were read, they summoned forth those

miserable victims who were destined to be immolated by the holy Inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests covered with flames and demons; an officer of *the secular tribunal* now came forward and seized these unhappy people, after they had each received a slight blow on the breast from the alcaide to intimate that they were abandoned; they were then led away to the bank of the river, where the viceroy and his court were assembled, and where the faggots had been prepared the preceding day; as soon as they arrived at this place, the condemned persons are asked in what religion they choose to die, and the moment they have replied to this question the executioner seizes them and binds them to a stake in the midst of the faggots. The day after the execution the portraits of the dead are carried to the church of the Dominicans.' "

The following extract from Alphonsus Liguori's "History of Heretics," continues our illustrations. That great *Romish* theologian says in vol. ii.:—"We now come to speak of the sad end the obstinacy of Huss brought him to. In the year 1414, a general council was held in the city of Constance, at which twenty-nine cardinals, four patriarchs, and two hundred and seven prelates assisted, and the emperor Sigismund attended there in person also. John Huss was summoned by the emperor to present himself before the council and to defend his doctrine, but he refused to leave Prague until he was furnished by him with a safe-conduct. The emperor gave him the protection he demanded, and he accordingly came to Constance, puffed up with the idea that he would, by his reasoning, convince the fathers of the council that he was right. He was quite satisfied, also, that in case even the council should condemn him he was quite safe owing to the imperial safe-conduct; but it is extraordinary that he never adverted to the clause inserted in it, granting him security as far as he was charged with crimes, but not in regard to errors against the church; for it was stated that he would be exempt from all penalty in regard to his faith, if he would obey the decisions of the council,

after being heard in his defence, but not if he still obstinately remained attached to his errors.

“ When Huss arrived in Constance, before he presented himself to the council he fixed his safe-conduct to the door of the church ; and while he remained at his lodging, never ceased to praise Wickliffe, and disseminate his doctrines ; and although he was excommunicated by his bishop in Prague, he used to say mass in a chapel ; but when the archbishop heard of this, he prohibited him from celebrating, and his subjects from hearing his mass. This frightened him, and when he saw the charges that would be made against him, and received an order from the council not to quit the city, he trembled for his safety, and attempted to escape, but was discovered by a spy who was privately placed to watch him, and notice being given to the magistrates of the city, he was taken. This took place on the third Sunday of Lent. He was taken to prison, and he then appealed to the safe-conduct given him by the emperor ; but his attention was directed to the clause giving him security only as far as he was charged with certain crimes, but not for any erroneous doctrines concerning the faith, and he was told that it was decided that he should prove his cause not to be heretical, and if not able to do that, *either retract or suffer death*.

“ He was summoned from his prison to appear before the council and defend himself, and as the council had already condemned the forty-five articles of Wickliffe, he trembled for his own fate. Witnesses were formally examined to prove the errors he had both preached and written, and a form of abjuration was drawn up by the council for him to sign, for it was decided by the fathers that he should not alone retract verbally, but also subscribe the abjuration of his heresy in the Bohemian language. This he refused to do ; but he presented a paper himself, in which he declared that he could not conscientiously retract what he was asked to do, but the council refused to receive it. The cardinal of Cambray endeavoured to induce him to sign a general retraction, as everything charged against him had been proved ; and he promised him, in that case, the council

would treat him most indulgently. A pen was handed to him accordingly to sign his retractation in Bohemian, as was commanded in the beginning, but he said the fear of signing a lie prevented him. The emperor himself even tried to bend his obstinacy, but all in vain. The council accordingly appointed the 6th of July to give the final decision. He was brought to the church, in presence of the council, and asked if he would anathematize the errors of Wickliffe; he made a long speech, the upshot of which was that his conscience would not allow him to do so.

“Sentence was now pronounced on him; he was declared obstinately guilty of heresy, and the council degraded him from the priesthood, and handed him over to *the secular power*. He was now clothed in the sacerdotal vestments, which were immediately after stripped off him, and a paper cap was put on his head, inscribed: ‘Behold the Heresiarch!’ Louis, duke of Bavaria, then took him and handed him over to the ministers of justice, who cut off his hair in the very place where the pile was prepared to burn him. He was now tied to the stake, but before fire was put to the pile, the duke of Bavaria again besought him to retract, but he answered that the scriptures tell us we should obey God and not man. The duke then turned his back on him, and the executioner applied the torch; when the pile began to light, the hypocrite was heard to exclaim, ‘Jesus Christ, Son of the living God, have mercy on me!’ words inspired by the vain-glorious desire of being considered to have desired a martyr’s death, but we should not forget that the devil has martyrs, and infuses into them a false constancy; and as St. Augustin says, ‘It is not the punishment but the cause that makes a martyr;’ that is, the confession of the true faith. The flames burned so fiercely, that it is thought that he was immediately suffocated; for he gave no other signs of life. His ashes were cast into the lake, and thus the scene closed on John Huss.

“We have now to speak of Jerome of Prague, who having joined Huss in his errors, was his companion in a disgraceful death and perdition. He came to Constance to try and be of some assistance to Huss,

but was taken and obliged to appear before the council, together with his patron, but he was not finally tried for a year after the death of Huss. When first brought before the council in 1414, he confessed that he was wrong, and said that he was satisfied to abjure his heresy, even according to the formula required by the council. He therefore got permission to speak with whom he pleased, and then he was so imprudent as to tell his friends that his retraction was extorted from him, not by conscience, but because he was afraid of being condemned to be burned alive, but that now he would defend his doctrines to the death. When he was discovered, he was obliged to appear again before the council in 1415, and when the patriarch of Constantinople called on him to clear himself from the new charges laid against him, he spoke out plainly, and said that his former abjuration was extorted by the dread of being burned alive; that he now held as true all the articles of Wickliffe, and that he was anxious to expiate at the stake the fault of his former retraction. The fathers of the council still charitably gave him time to repent, but at last, in the twenty-fifth session, after the bishop of Lodi endeavoured by every means in his power to induce him to retract, he was declared an obstinate heretic, and handed over to *the civil* magistrate, who had him led to the pile. Even then several persons endeavoured to get him to retract, but he said that his conscience would not allow him; he took off his clothes without any assistance, was tied to the stake, and the pile was fired. His agony was much longer than that of John Huss, but, like him, he died without any signs of repentance."

Again quoting from the Rev. Charles Caulfield's "*Fall of Babylon*," that author says:—

"In the year 1650, a jubilee was celebrated at Rome, and it was as usual a season for inciting the members of that church to renewed zeal against all who opposed her doctrines; at that time the council for propagating the faith and extirpating heretics established subordinate institutions of the same nature in the principal cities of France and Italy, associating many prelates of rank in this work; one

of them was founded at Turin, over which Andrew Gastello presided. After various acts of vexation and encroachment, a mandate was issued from the council in January 1655, by which, during a season of uncommon severity, all the inhabitants of Lucerne, and the more open districts, were commanded to abandon their dwellings and property, and to retire to the mountains within three days, unless they would conform to popery. Not one hesitated between these conditions. But their persecutors, though disappointed of a pretext, would not relinquish their bloody design. In the month of April, an army of fifteen thousand men entered the valleys, and under pretence of being satisfied with the submission of the inhabitants, gained access to many of the villages and towns. In a few days the signal for a general massacre was given, and the most cruel torments were inflicted upon all who, trusting to the professions of peace, had not retired to the remotest and most inaccessible districts.

“But the reader may be spared the recital of the diabolical ingenuity exercised by *the servants of Satan* on that occasion. It will be enough to state generally, that thousands were massacred and put to death, with tortures of a more horrible nature than any recorded of the Spanish Inquisition, and that the most barbarous cruelty was united to indecency the most brutal and profligate. The very recital of these scenes would be sufficient to make the book that contained it a scorn and an horror to society.

“In the University of Cambridge is preserved the original and well-attested declaration of one of the officers employed in this expedition, who refers to the horrid atrocities which had been committed, and states that he heard the general, the marquis de Piarosa, issue orders that no quarter should be given to the poor Waldenses, ‘because the duke of Savoy was resolved to have none of this religion in his dominions.’ Nor was there any other cause assigned for those horrid massacres, when the British envoy (Sir Thomas Moreland) appeared and spoke in behalf of this poor persecuted flock, and adverted fully to the particulars of their sufferings.

“On the revocation of the edict of Nantz, the French

monarch, Louis XIV., persuaded the duke of Savoy again to kindle the flames of persecution, and similar scenes to those above mentioned took place among the valleys of the Waldenses. *So bitter and tenacious was the hatred of the church of Rome to those who received the pure word of God, as the sole and only infallible guide of their faith and practices."*

Many further illustrations of the terms "and cause that as many as would not worship the image of the beast should be killed" will be found in our second volume, pp. 371-391, to which may be added the Massacre of St. Bartholomew in Paris A.D. 1572. We may therefore consider that history will have sufficiently satisfied the condition—That the ecclesiastical composition of the semblance of Pagan Rome issued decrees, and caused the penalty of death to be enforced against those who refused their religious homage, if we close our present subject with the following extract from Russell's "Modern Europe," A.D. 1685 and 1686. "One might think," the author says, "from such regulations, that those ministers had lived in the darkest ages, or were determined to ruin the state. Nor were their ordinances, after repealing the edict of Nantz (passed 1598, by Henry IV.) less impolitic or absurd; they banished all the Protestant pastors, without once suspecting the flock would follow them; and when the evil was perceived, it was ineffectually decreed, that such as attempted to leave the kingdom should be sent to the galleys; those who remained were prohibited even the private exercise of their religion, *on pain of death*; and by a singular piece of barbarity, the children of Protestants were ordered to be taken from their parents, and committed to their nearest Catholic relations; or in default of those, to such other good Catholics as the judges shall appoint for their education. All the terrors of military execution, and all the artifices of priestcraft, were employed to make converts; and such as relapsed were subject to the most cruel punishments. A twentieth part of the whole body were put to death in a short time, and a price was set on the heads of the rest, who were hunted like wild beasts upon the mountains. By these severities, in spite of the guards that were placed upon the frontiers, and every other tyrannical restraint, France was

deprived of nearly six hundred thousand of her most valuable inhabitants, who carried their wealth, their industry, and their skill in ingenious manufacture, into England, Holland, and Germany, where Louis XIV. found in his own fugitive and once faithful subjects, not only formidable rivals in commerce, but powerful enemies burning with revenge, and gallant soldiers ready to set bounds to his ambition."

History having now shown that the ecclesiastical composition of the semblance of Pagan Rome constructed by Charles the Great, after its vivification by the papacy, issued decrees and caused the penalty of death to be enforced against those who refused their religious homage, and also that these penalties were executed by the secular composition of the same semblance constructed by the Romans, we may pass to the next condition if we first remark that the continued combination of the pontifical and secular powers comprehended by "the image" is one of the most conspicuous and extraordinary features in European history, and forms an important basis on which to rest the reliability of our conclusions. In our second volume, the effects of this combination have received considerable notice, the secular composition of "the image" having been styled by the voice of the sixth trumpet, "the god of the earth," and the ecclesiastical composition of the image, "the two olive trees and the two candlesticks [shown to have represented a fusion of the Roman and Pagan religious systems together with their priesthoods] standing before him." Historians of Europe generally testify that this combination has existed with a varying amount of adhesion, since its formation, and that it still exists is within the knowledge of the living generation. "*Eldest Son of the Church*" is a title belonging to France which that nation has well merited, and to France attaches the distinction not only of being the first, as we have seen, but also, at the present time (1873), the last that has shed her blood in defence of the pontifical throne. And as we contemplate *the one*—now shut up in the Vatican, comparatively powerless, notwithstanding that an Œcumenical council has lately confirmed his barbaric-founded pretension to infallibility, and *the other*—companion in misfortune!—

bleeding under the foot of a ruthless invader, and unable to maintain the integrity of her predecessor's image, may not the questions which naturally arise, be asked without constituting a serious digression — Has the reign of the beast and of the image which he made come to an end? Has the empire of France passed away with the breath of the emperor, whose mortal remains have recently been temporarily deposited in his English tomb at Chislehurst? or, Does the situation foreshadow only the result of an impending future?

The day after the above was written, the following extract appeared in the "*Morning Post*" of February 20th, 1873, and is inserted here as an interesting and recent comment, not only on the foregoing remarks, but also on our subject generally. It is dated, *Rome, February 14th, 1873*. The correspondent writes:—

"The reply of M. Thiers to the French bishops who petitioned him to intervene in the question of the religious corporations has afforded the Italian Government a fresh proof of the innate hostility of France; for, however M. Thiers may have temporised in his answer, it is evident that he did so to avoid offending a very large party in the country, who sympathise strongly with priests in general, and with the Supreme Pontiff in particular; and as the veteran statesman is not immortal, although the Pope is infallible, it is not improbable that the ruling power may devolve, at his death or resignation, on the very party who are now urging him to intervene actively to protect religious corporations from the legislative measures of the Italian Parliament. The possibility of such a change inspires the *Osservatore Romano*, in a leader entitled 'The Impotence of France,' with hopes that the glorious mission of defending the Church assigned by Providence to Charlemagne, and continued by his successors, to the great honour and prosperity of France, may be soon resumed by the rulers of that country:—

"'The sufferings of the Vicar of Jesus Christ and the persecutions aimed at Catholicism are irrefutable and necessary proofs of the decline and impotence of France. But

those err greatly who suppose that this impotence is radical and incurable. On the contrary, it is essentially precarious, as it is not derived from the character and vital elements of the French nation, but only from the defects and errors of the policy which has governed it for many years, and which may at any time be removed and annulled. Let the French nation return to what it was for 10 centuries, send away quacks and mischief makers, and resume the noble programme of its glorious monarchs, and we shall then see whether the enemies of religion and civilisation were right in reckoning on the impotence of France.' ”

The next condition is—That the barbarians instituted a mark by which the devotees of the ecclesiastical composition of their newly constructed image might be known. INFALLIBILITY OF THE ROMAN PONTIFF—history promptly and energetically exclaims—is the mark affixed by the barbarians to their “image.” Founded by Charles the Great, who “adjudged and determined—‘That his holiness, being God’s vicar could not be subject to the judgment of man,’ ” the doctrine of infallibility was soon quickened into life by the papacy, as has been shown, until, as has also been shown, the enjoyment or forfeit not only of “the civil rights and advantages of citizens, but even the common rights of humanity,” life or death in this world, salvation or damnation in the next, became the arrogated alternatives of its reception or rejection. But history also testifies that the barbarians not only instituted this mark, the reception of which may be figuratively represented with propriety as having been branded *on the forehead*—the seat of the intellectual powers : They also instituted an outward visible sign of this mark. The nature of this outward sign of accepting the mark of infallibility, as well as an interesting comment upon our subject generally, may be gathered from the following testimony of Dr. Mosheim, who, in his Ecclesiastical History—Cent. viii. cap. ii. says:—“In the western world, Christianity was not less disgraced by the lives and actions of those who pretended to be the luminaries of the church, and who ought to have been so in reality, by exhibiting examples of piety and virtue to their flock. . . .

“ It is, indeed, amazing, that notwithstanding the shocking nature of such vices, especially in a set of men whose profession obliged them to display to the world the attracting lustre of virtuous example ; and notwithstanding the troubles and complaints which these vices occasioned ; the clergy were still held, corrupt as they were, in the highest veneration, and were honoured as a sort of deities by the submissive multitude. This veneration for the bishops and clergy, and the influence and authority it gave them over the people, were, indeed, carried much higher in the west than in the eastern provinces ; and the reasons of this difference will appear manifest to such as consider the customs and manners that prevailed among the barbarous nations, which were, at this time, masters of Europe, before their conversion to Christianity. All these nations, during their continuance under the darkness of Paganism, were absolutely enslaved to their priests ; without whose counsel and authority they transacted nothing of the least importance, either in civil or military affairs. Upon their conversion to Christianity, they, therefore, thought proper to transfer to the ministers of their new religion, the rights and privileges of their former priests ; and the Christian bishops, in their turn, were not only ready to accept the offer, but used all their diligence and dexterity to secure and assert to themselves and their successors [“to give life unto the image of the beast”], the dominion and authority which the ministers of Paganism had usurped over an ignorant and brutish people.

“ The honours and privileges, which the western nations had voluntarily conferred upon the bishops, and other doctors of the church, were now augmented with new and immense accessions of opulence and authority. The endowments of the church and monasteries, and the revenues of the bishops, were hitherto considerable, *but in this century a new and ingenious method was found out of acquiring much greater riches to the church, and of increasing its wealth through succeeding ages.* An opinion prevailed universally at this time, though its authors are not known, *that the punishment which the righteous Judge of the world has reserved for the*

transgressions of the wicked, was to be prevented and annulled, by liberal donations to God, to the saints, to the churches and clergy. In consequence of this notion, the great and opulent, who were, generally speaking, the most remarkable for their flagitious and abominable lives, offered, out of the abundance which they had received by inheritance, or acquired by rapine, rich donations to departed saints, their ministers upon earth, and the keepers of the temples that were erected in their honour, in order to avoid the sufferings and penalties annexed by the priests to transgression in this life, and to escape the misery denounced against the wicked in a future state. *This new and commodious method of making atonement for iniquity, was the principal source of those immense treasures, which, from this period, began to flow in upon the clergy, the churches and monasteries, and continued to enrich them through succeeding ages down to the present time.*

“ But here it is highly worthy of observation, that the donations which princes and persons of the first rank presented, in order to make expiation for their sins, and to satisfy the justice of God, and the demands of the clergy, did not only consist in those private possessions, which every citizen may enjoy, and with which the churches and convents were already abundantly enriched : no ; these donations were carried to a much more extravagant length, and the church was endowed with several of those *public* grants which are peculiar to princes and sovereign states, and which are commonly called *regalia*, or royal domains. Emperors, kings, and princes, signalized their superstitious veneration for the clergy, by investing bishops, churches, and monasteries, in the possession of whole provinces, cities, castles, and fortresses, with all the rights and prerogatives of sovereignty that were annexed to them under the dominion of their former masters. Hence, it came to pass that they, who, by their holy profession, were appointed to proclaim to the world the vanity of human grandeur, and to inspire into the minds of men, by their instructions and their example, a noble contempt of sublunary things, became themselves scandalous spectacles of worldly pomp, ambition, and splendour ; were created *dukes, counts, and marquises,*

judges, legislators, and sovereigns; and not only gave laws to nations, but also, upon many occasions, gave battle to their enemies, at the head of numerous armies of their own raising. It is here that we are to look for the source of those dreadful tumults and calamities that spread desolation through Europe in after-times, particularly of those bloody wars concerning *investitures*, and those obstinate contentions and disputes about the *regalia*.

“ *The excessive donations that were made to the clergy, and that extravagant liberality that augmented daily the treasures of the European churches (to which those donations and this liberality were wholly confined) began in this century*; nor do we find any examples of the like munificence in preceding times. From hence we may conclude, that these donations were owing to customs peculiar to the European nations [that had the mark of the beast], and to the maxims of policy that were established among those warlike people. The kings of these nations, who were employed either in usurpation or self-defence, endeavoured by all means to attach warmly to their interests those whom they considered as their friends and clients; and, for this purpose they distributed among them extensive territories, cities, and fortresses, with the various rights and privileges belonging to them, *reserving to themselves no more than the supreme dominion*, and also the military service of their powerful vassals. This then being the method of governing customary in Europe, it was esteemed by princes a high instance of political prudence to distribute among the bishops, and other Christian doctors, the same sort of donations that they had formerly made to their generals and clients; for it is not to be believed, that superstition alone was always the principle that drew forth their liberality. They expected more fidelity and loyalty from a set of men, who are bound by the obligation of religion, and consecrated to the service of God, than from a body of nobility, composed of fierce and impetuous warriors, and accustomed to little else than bloodshed and rapine. And they hoped also to check the seditious and turbulent spirits of their vassals, and maintain them in their obedience, by the influence and authority of the

bishops, whose commands were highly respected, and whose spiritual thunderbolts, rendered formidable by ignorance, struck terror into the boldest and most resolute hearts.” The historian then proceeds with paragraph vi., which, commencing with “This prodigious accession to the opulence and authority of the clergy, etc.” has been already quoted.

It will be therefore seen that the barbarians not only instituted *the infallibility of the pope* as the characterising mark by which the devotees of the ecclesiastical composition of their newly constructed image might be known; but also—that they originated “the excessive donations that began in this century to be made to the clergy and that extravagant liberality that augmented daily the treasures of the churches,” and thus instituted an outward visible sign of accepting the mark affixed by the beast, which may be consistently identified with the figurative expression “*on the right hand*”—the medium by which those excessive donations were conveyed.

The next condition is—that the barbarians also gave a name to the ecclesiastical composition of their newly-constructed semblance of Pagan Rome. This name history has already declared to be *God’s vicar*, and now refers us for further illustration to its answer to the condition next in order—That the Roman beast (the papacy) caused this mark and name to be universally known, and denied the common rights of humanity to those who would not enrol themselves as servants of the master whose mark and name were thus proclaimed. History has already identified this figurative mark with the infallibility of the Roman pontiff, and now points to its previously presented quotations from the *Canon Law* as sufficient evidence that this new dogma was universally proclaimed by the papacy, instancing the following as especially to be noticed:—

“The Bishop of Rome may be judged of none but of God only; for although he neither regard his own salvation, nor no man’s else, but draws down with himself innumerable people by heaps into hell, yet may no mortal man in this world presume to reprehend him. Forasmuch as he is called God, he may be judged of no man. He that acknow-

ledgeth not himself to be under the bishop of Rome, and that the bishop of Rome is ordained by God to have primacy over all the world, is a heretic, [has not the mark adjudged by the barbaric beast], and cannot be saved, and is not of the flock of Christ." History also presents the following extract from one of the symbolical books of the *Roman church*, entitled, *Libri Symbolici Ecclesiæ Catholicæ editi* Streitwolf, Götting. 1838, vol. ii. p. 343, and is a Confession of the Catholic faith to be taken by all Protestants in Hungary conforming to that faith:—" *First*, we confess that we have been brought from heresy to the Roman faith, by the diligence of the Fathers of the Society of Jesus. *Secondly*, we confess that the pope of Rome is the head of the church and cannot err. *Thirdly*, we confess and are certain that the pope of Rome is *Vicar of Christ*, and has plenary power of retaining and remitting sins, according to his will, and of thrusting men down into hell. *Fourthly*, we confess that whatever new thing the pope may have instituted, whether it be in Scripture or out of Scripture, is true, divine, and full of salvation, and therefore ought to be regarded as of higher value by lay-people than even the precepts of the living God. *Fifthly*, we confess that the most holy Pontiff ought to be honoured by all with divine honour, with more prostration than even what is due to Christ himself." The 11th article is "We confess that the pope has the power of altering Scripture, or increasing it or decreasing it according to his will."

The annals of Germany supply the following instructive and exhaustive exposition of our subject:—

Towards the end of the 17th century Frederick Augustus II., Elector of Saxony, became a candidate for the Crown of Poland. His family having been devoted to Protestantism from the days of the Reformation, Frederick Augustus was a Lutheran, and as such unacceptable to the Catholic Poles. Not having the beast's mark on his forehead, he was rejected. The unsuccessful aspirant after Royal honour having been informed of the reason of his failure, after some hesitation offered to remove the disability by returning to the religion of his ancestors. The Poles entertaining hi

proposition, he embraced Catholicism, and soon after received his stipulated reward—the coveted Crown. He was, however, not installed before he exhibited also the mark on his right hand by paying the additional fee of 10,000,000 Polish florins (sixpences) to the Warsaw magnates. He was received into the bosom of the Church at a convent at Baden, near Vienna, on July 2, 1697. On the same day, and at the same place, he was made to sign the following profession of faith:—

“FORM OF ABJURATION AND PROFESSION OF FAITH OF
FREDERICK AUGUSTUS II., ELECTOR OF SAXONY, AND
SUBSEQUENTLY KING OF POLAND.

“I profess that through the tender solicitude of the Christian authorities, and through the kind assistance of the fathers of this convent, I have been converted from heresy to the true and only-saving Roman Catholic faith. Having embraced this Roman Catholic religion of my own free will and without coercion, I am moved to publish the fact to the whole world.

“Clause 1. I profess and believe that the Pope is the Vicegerent of Christ on earth; that he has discretionary power to forgive men their sins, to excommunicate, and to consign to hell.

“Clause 2. I profess that any new decrees made and ordained by the Pope, whether based upon Holy Writ or not, are of Divine origin, and as such must be more highly respected by the laity than the commands of the living God.

“Clause 3. I profess that the Pope is the head of the Church, and infallible.

“Clause 4. I profess that every one is bound to accord Divine honours to the sacred person of the Pope, and to adore him, with the lowest bodily prostration, such as is due to the Lord Christ Himself.

“Clause 5. I profess that the Pope ought to be respected by all and in everything as our most sacred Father. For this reason all heretics denying his holy institutions must be put out of the way with fire and sword without exception or

mercy shown. And all shall be delivered over body and soul to hell.

“ Clause 6. I profess that the reading of Holy Writ is the origin of all sects and wicked associations, and a fertile cause of blasphemy.

“ Clause 7. I profess that it is a useful, religious duty to adore deceased Saints and holy Fathers, to bend the knee to them, to undertake pilgrimages to their shrines, and to clothe and decorate their statues, and light candles before them.

“ Clause 8. I profess that each individual priest is greater than Mary, the Mother of God, considering that she gave birth to the Lord Christ but once, whereas a Roman priest each time he offers the sacrifice of Holy Mass produces the Lord Christ, and each time he produces Him he eats Him. [Or “ he turns Him to account ” according to the different ways of reading the original word in Latin, “ edit ” or “ dedit.”]

“ Clause 9. I profess that it is a necessary and sacred duty to read mass for the dead, to give alms, and to pray.

“ Clause 10. I profess that the Roman Pope has power to change Holy Writ, to add to it, or to take away from it.

“ Clause 11. I profess that souls are purified after death in Purgatory, and that Holy Mass, duly offered up on their behalf by priests, has power to aid them in compassing salvation.

“ Clause 12. I profess that it is a good and blessed thing to partake of the Holy Communion in one kind, and that it is a heretical and damnable practice to partake of it in both kinds.

“ Clause 13. I profess that those partaking of the Holy Communion in one kind take in the whole Christ, flesh and blood, with His divinity ; whereas those partaking of it in both kinds eat mere bread and drink mere wine.

“ Clause 14. I profess that there are seven Sacraments.

“ Clause 15. I profess that God is fittingly worshipped in images, and by means of them He is rendered intelligible to mankind.

“ Clause 16. I profess that the Holy Virgin Mary is the Queen of Heaven, that she reigns together with her Son, and that the Son must do as she pleases.

“ Clause 17. I profess that the Holy Virgin Mary ought to be more highly regarded, both by angels and men, than Christ, the Son of God.

“ Clause 18. I profess that there is great virtue in the bones of Saints, for which reason they ought to be respected and have special chapels erected in their honour.

“ Clause 19. I profess that the Roman Catholic faith is the pure, true, Divine, and only saving faith; and that Lutheranism, which I abandoned of my own free will, is false, erroneous, blasphemous, accursed, heretic, prejudicial, rebellious, wicked, fictitious, and invented. The Roman religion being thus thoroughly good and salutary, I curse all those who have instructed me in that godless and abominable heresy, which recommends the Communion in both kinds. I curse my parents who brought me up in the heretic belief. I curse those who represented to me the Roman Catholic belief as doubtful and questionable. I curse those who offered me the accursed cup. Nay, I curse myself and call myself accursed for having partaken of that accursed, heretical cup, to drink of which I have no right.

“ Clause 20. I profess that Holy Writ is imperfect and a dead letter, unless interpreted by the Pope of Rome, and by him given to the laity.

“ Clause 21. I profess that a Mass offered up for souls by a Roman priest is more effective than a hundred sermons. I therefore curse all the books I have read containing heretical and blasphemous doctrines. I also curse all the works I have done while a heretic, so that they may not be regarded as meritorious on the day of judgment.

“ All this I do of my own free will. I also affirm, by public abjuration of the heretical doctrine, in presence of the Rev. Fathers, learned Doctors, and of ladies, young men, and women, that the Roman Catholic belief, as set forth in the above clauses, is the only true belief.

“ I promise that I will never return to the heretical doctrine of Communion in both kinds, although it may be in my power to do so. I likewise promise that while I have a drop of blood in my veins I will keep my son from that accursed doctrine; that I shall not permit him to be brought

up in that belief by others, and that I will have him educated in this convent, so that he may be a servant of God.

“I swear that I will persecute the accursed Lutheran doctrine openly, secretly, and unreservedly, by word and deed, not shrinking from the use of the sword.

“I swear before God and his angels, as also before all those present, that I shall make no alteration in matters worldly or ecclesiastical; that I shall not deviate from the Roman Catholic faith, and that I shall never return to the accursed Protestant heresy.

“In confirmation of my oath, I now receive the Holy Communion, and commit this my profession of faith, written and signed with my own hand, to the sacred records of the Church.

“FRIEDRICH AUGUST, Elector of Saxony.

“BADEN, NEAR VIENNA, *July 2nd*, 1697.”

This remarkable confession of Frederick Augustus II. was published for the first time in 1770 in the *Hamburg Anti-Papistisches Journal*, by the Rev. R. Fiedler, once a priest in the Augustine convent of Vienna, and subsequently a Protestant clergyman and deacon of the Lutheran Church in the Duchy of Mecklenburg. The above translation is taken from Förster's well-known work, *The Courts and Cabinets of Europe in the Eighteenth Century* (*Die Höfe und Cabinete Europa's im 18ten Jahrhundert*, 3 vols., Potsdam, 1836-1839), who reprints from a manuscript in the Royal Library at Berlin. Strange as its contents may appear, it agrees in all points with the profession of faith of Duke Moritz Wilhelm of Saxe-Weitz, the Silesian articles of abjuration of 1628, and the so-called Hungarian Curse Catalogue. A complete list of these confessions may be found in Mohnike's *History of the Professio fidei Tridentinae* (*Geschichte der, &c.*), Griefswald, 1823, and in Fiedler's *Glaubenslehren der Römischen Kirche*, Hamburg, 1771-74.

That the Roman beast caused the mark of the barbarians to be universally known has been now sufficiently shown, especially as the infallibility of the pope has been recently again proclaimed by the authority of a so-called Œcumenical

council. And not only did he cause the mark to be known ; the sign of accepting the mark was as freely published. For even so early as the eighth century Dr. Mosheim has informed us—"that a new and ingenious method was found out of acquiring much greater riches to the church, and of increasing its wealth through succeeding ages." This method consisted in causing an universal prevalence of the opinion, "*That the punishment which the righteous Judge of the world has reserved for the transgressions of the wicked, was to be prevented and annulled, by liberal donations to God, to the saints, to the churches and clergy.*" From that time to the present age, Pay! Pay! has been the papal passport to salvation. For instance—Hear the promulgation, in the sixteenth century, of this outward sign of accepting the barbaric-affixed mark, as quoted from *D'Aubigné's History of the Reformation*, in vol. ii., pp. 50 et seqq.

"At this period the people in Germany were all in motion. The Church had opened a vast market on the earth. From the crowd of customers, and the noise and pleasantries of the sellers, one would have thought it a fair, only a fair held by monks. The merchandise, which they were showing off, and selling a bargain, was, as they said, the salvation of souls. The merchants travelled the country in a fine carriage, accompanied by three mounted attendants, journeying in grand style and living at great expense. When the cortége approached a town, a message was dispatched to the magistrate to say, 'The grace of God and St. Peter is at your gates.' Immediately the whole place was in motion. Clergy, priests, nuns, the council, schoolmasters and their scholars, the incorporations with their colours, men and women, old and young, went out to meet the merchant with lighted tapers in their hand, amid the sound of music and the ringing of bells, 'insomuch,' says a historian, 'that God himself could not have been received with greater honour.' After the formalities were over, the whole body proceeded to the church. The *Bull of Grace* by the pontiff was carried in front, on a velvet cushion or cloth of gold. Next came the chief of the indulgence merchants, carrying a large wooden cross, painted red. The

whole procession moved forward, amid hymns, prayers, and the smoke of incense. The merchant monk and his attendants were received at the church by the pealing organ and thrilling music. The cross was placed in front of the altar, and over it the pope's arms were suspended. . . . After the cross was erected, and the arms of the pope suspended over it, Tezel [or Tetzal as he is called by other historians] mounted the pulpit, and with a tone of assurance, began to extol the value of the indulgences in presence of the crowd who had been attracted to the church by the ceremony. The people listened and stared, on hearing of the wondrous virtues of which he told them. Let us listen to one of his harangues after setting up the cross. 'Indulgences,' he says, 'are the most precious and most sublime gift of God. This cross has the very same efficacy as the actual cross of Jesus Christ. Come and I will give you letters under seal, by which even the sins you may have a desire to commit in future will all be forgiven. I would not exchange my privileges for that of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons. There is no sin too great for an indulgence to remit; let him pay, let him only pay well, and it will be forgiven him. Think, then, that for each mortal sin you must, after confession and contrition, do penance for seven years, either in this life, or in purgatory. . . . And now by these letters of indulgence, you can at once, for life, in all cases except four, which are reserved to the apostolic see, and afterwards at the hour of death, obtain a full remission of all your pains and all your sins. But more than this, indulgences not only save the living, they save the dead. Priest! noble! merchant! wife! young girls! young men! hear your departed parents and your other friends, crying to you from the bottom of the abyss, "We are enduring horrible torments! A little alms would deliver us; you can give it and yet will not." At the very instant when the money chinks on the bottom of the strong box, the soul comes out of purgatory, and, set free, flies upward into heaven. O imbecile and brutish people, who perceive not the grace which is offered to you. Now heaven

is everywhere open. Now you can ransom so many souls. Hard-hearted and thoughtless man, with twelve pence you can deliver your father out of purgatory, and you are ungrateful enough not to save him. I declare to you, that though you had only a single coat, you would be bound to take it off, and sell it, in order to obtain this grace. The Lord our God is no longer God. He has committed all power to the pope.

“When his discourse, which he usually concluded with the triple appeal ‘Bring! Bring! Bring!’ was ended, he came down from the pulpit, ran towards the chest, and, in presence of the people, threw a piece of money into it, taking care to make it give a very loud tinkle. At the termination of the discourse, the indulgence was understood ‘to have established its throne in the place in due form.’ Confessionals were set up, adorned with the pope’s arms. Then a crowd pressed forward to the confessor, each coming with *a piece of money in his hand*. Men, women, and children, the poor, even those who lived on alms, all found means of procuring money. The penitentiaries, after having anew explained the greatness of the indulgence to each individual, asked ‘How much can you afford to part with in order to obtain so complete a forgiveness?’ ‘This question,’ says the *Instruction of the Archbishop of Ments to the commissaries*, ‘this question ought to be put at this moment, that the penitents may be thereby better disposed to contribute.’ ‘The first grace which we announce to you,’ said the commissaries, according to their *Letter of instruction*, ‘is the complete pardon of all sins.’ After this came three other graces—first, the right of choosing a confessor, who, whenever the hour of death should seem to be at hand, would give absolution from all sins, and even from the greatest crimes reserved for the apostolic see; second—a participation in all the blessings, works, and merits of the Catholic church, in prayers, fastings, alms, and pilgrimages; and third—the redemption of the souls which are in purgatory. To obtain the first of these graces, it was necessary to have contrition of heart and confession of the lips, or, at least, the intention of confessing. But for the three others,

they could be obtained without contrition or confession, merely *by paying*. ‘As to those,’ said the commissaries, ‘who would deliver souls from purgatory, and procure for them pardon for all their offences, *let them throw money into the chest*. It is not necessary for them to have contrition of the heart or confession of the lips. Let them only hasten *with their money*.’ When the confession was over, and it did not take long, the faithful hastened towards the seller. One only had charge of the sale, and kept his counter near the cross. He carefully eyed those who approached him, examining their air, bearing, and dress, and asked a sum proportioned to the appearance which each presented. Kings, queens, princes, archbishops, bishops were, according to the regulation, to pay twenty-five ducats for an ordinary indulgence. Abbots, counts, and barons, paid ten. Others of the nobility, rectors, and all who had an income of five hundred florins, paid six. Those who had two hundred florins a year, paid one; others only a half. For particular sins, Tezel had a particular tax. Polygamy paid six ducats; theft in a church, and perjury, nine ducats; murder, eight ducats; magic, two ducats. Samson, who carried on the same traffic in Switzerland as Tezel in Germany, had a somewhat different tax. For infanticide he charged four livres *tournois*, for patricide or fratricide, a ducat.”

Another instance of the promulgation of the sign of accepting the barbaric beast’s mark is quoted as follows, from Gibbon in vol. i. p. 501. Under the head of “Institution of the Jubilee,” the historian says:—“It was fondly conceived that the tribute of subjects must for ever nourish the metropolis of the church and empire. This prejudice was encouraged in some degree by the resort of pilgrims to the shrines of the Apostles; and the last legacy of the popes, the institution of the *Holy Year*, was not less beneficial to the people than to the clergy. Since the loss of Palestine, the gift of plenary indulgences, which had been applied to the crusades, remained without an object; and the most valuable treasure of the church was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface the Eighth, who reconciled the

vices and ambition of avarice; and the pope had sufficient learning to recollect and revive the secular games which were celebrated in Rome at the conclusion of every century. To sound without danger the depth of popular credulity, a sermon was seasonably pronounced, a report was artfully scattered, some aged witnesses were produced; and on the first January, 1300, the church of St. Peter was crowded with the faithful, who demanded the customary indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon persuaded by ancient testimony of the justice of their claim; and he proclaimed a plenary absolution to all Catholics, who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. *The welcome sound was propagated through Christendom*; and, at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a crowd of pilgrims who sought to *expiate their sins* in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity were forgotten in the common transport; and in the streets and churches many persons were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy nor accurate; and they have probably been magnified by a dexterous clergy well apprised of the contagion of example; yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood night and day with rakes in their hands to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul. . . . The avarice and envy of the next generation solicited Clement the Sixth to anticipate the distant period of the century. The gracious pontiff complied with their wishes, and justified the change by the name and practice of the *Mosaic* jubilee. His summons

was obeyed ; and the number, zeal, and liberality of the pilgrims did not yield to the primitive festival. To the impatience of the popes we may ascribe the successive reduction to fifty, thirty-three, and twenty-five years ; although the second of those terms is commensurate with the life of Christ. The profusion of indulgences, the revolt of the Protestants, and the decline of superstition have much diminished the value of the jubilee ; yet even the nineteenth and last festival was a year of pleasure and profit to the Romans ; and a philosophic smile will not disturb the triumph of the priest or the happiness of the people."

Having now ascertained that the outward visible sign of accepting the mark instituted by the barbarians was also extensively promulgated, it may be observed that, although for the purpose of identification with the right hand and forehead, the mark and sign have been considered separately, the foregoing testimonies exhibit their mutual relations to be such as in reality to constitute one mark universally made known, in effect, as follows :—*The pope is infallible and remits the sins of all who pay ! or, having regard to the prophetic terms, Receive faith in the pope's infallibility by your understanding ! Stamp it on your forehead ! and with the right hand bring the evidence of faith—your money.*

But, it may be urged, the prophetic text is "or forehead," not, *and* forehead ; and hence when the mark was not on the forehead, the faith necessary to the gift by the hand would be wanting. If so, history is not disconcerted, but points to the following extract, recently quoted, as a reply, which, at the same time, exhibits its own reliability as an instructor, and the accuracy of the prophetic detail :—" 'The first grace which we announce to you,' said the commissaries according to their *Letter of Instruction*, 'is the complete pardon of all sins.' After this came three other graces. . . . To obtain the first of these graces, it was necessary to have contrition of heart and confession of the lips, or, at least, the intention of confessing. But for the three others, they could be obtained without contrition, or confession, merely *by paying*. 'As to those,' said the commissaries, 'who would deliver souls from purgatory, and procure for them pardon for all

their offences [no mark on the forehead is necessary] let them throw *money into the chest*. It is not necessary for them to have contrition of the heart or confession of the lips. Let them only hasten with their money.'” The “mark on the right hand” is indispensable, but “the mark on the forehead” may in some cases be omitted.

History has now to show—That the name affixed by the barbarians to the ecclesiastical composition of their newly-constructed semblance of Pagan Rome, was also universally proclaimed. The name given to the Apocalyptically and historically displayed imitation Pagan Roman archdruid by Charles the Great, was, as we have seen, *God's vicar*. We have also seen that after the ecclesiastical composition of the barbaric-constructed image was vivified by the papacy, a number of titles, of the same tenour, were more or less diligently published as belonging to that composition, or, as established by history, to the pope in his new barbaric-adjudged character of God's vicar. These titles are—“*Another god upon earth*”—“*King of Kings*”—“*Terrestrial God*”—“*The prince of the whole world*”—“*Shepherd, Physician, a second God upon earth*”—“*The Lion of the tribe of Judah, the promised Saviour*”—“*Father of Fathers*”—“*Pontiff of Christians*”—“*Universal bishop*”—“VICAR OF CHRIST.” Under either of these titles, therefore, the name affixed by the barbaric beast may be said to have been proclaimed; and consequently some difficulty might have arisen in determining the particular designation prophetically denoted, were it not that a prominent distinctive preference is accorded to the last-named title, *Vicar of Christ*, not only by its accordance with the name given by Charles the Great and its general adoption at the present day, but also by its proclamation in the ceremony of a pope's consecration and coronation. On that occasion the senior cardinal placing the tiara or triple crown upon the pope's head, pronounces these words—“*Accipe hanc tiaram tribus coronis ornatam, et scias te esse principum et Regum, rectorum orbis, in terra, vicarium salvatoris nostri Jesu Christi.*” And again—Of the twelve articles of Romish faith which are appended to the apostles' creed

(and which pope Pius IV., in his famous bull dated Rome 1564, anathematises all men who would not own and solemnly swear to as necessary to salvation), the eleventh article is as follows—"I do acknowledge the holy Catholic and Apostolic Roman church to be the mother and mistress of all churches: And I do promise and swear true obedience to the bishop of Rome, the successor of St. Peter, the prince of the apostles, and *vicar of Jesus Christ*."

Whilst, therefore, the name affixed by the barbaric king of France was *God's vicar*, the most important and popular name under which that title was proclaimed, and is now known, is vicar of Christ, or vicar of the Son of God, or *in the language of the Romans*, VICARIUS FILII DEI. And seeing that we have already ascertained that the ecclesiastical composition of the "image" was "a man," and that in Fleming's *Rise and Fall of Rome Papal*, it is asserted that this particular title was not only assumed by the Roman pontiff, but was also inscribed over the door of the Vatican, it is eminently satisfactory to find that "Vicarius Filii Dei" meets the next and only condition remaining to be satisfied, by expressing, in numeral letters, the number 666. Thus—

V	I	C	A	R	I	V	S	F	I	L	I	I	D	E	I
5.	1.	100.	0.	0.	1.	5.	0.	0.	1.	50.	1.	1.	500.	0.	1.

= 666.

And we must not omit to observe further—That, whereas the evangelists Luke and John inform us that the title on the cross over the crucified body of the Son of God was written in Hebrew, Greek, and Latin, it is not a little remarkable that the *kingdom, race and name* of this barbaric-adjudged and devotee-proclaimed vicar and usurper of his attributes are also authoritatively inscribed by the mystic number 666 in those three languages. Thus—

HIS KINGDOM— ROMAN	HIS RACE— LATIN	HIS NAME— VICAR OF THE SON OF GOD
written in HEBREW—ROMITH	written in GREEK—LATEINOS	written in LATIN—VICARIVS FILII DEI
𐤒 = 200	Α = 30	V = 5
ו = 6	Α = 1	I = 1
ד = 40	Τ = 300	C = 100
י = 10	E = 5	A = 0
י = 10	I = 10	R = 0
ן = 400	N = 50	I = 1
	O = 70	V = 5
	Σ = 200	S = 0
		F = 0
		I = 1
		L = 50
		I = 1
		I = 1
		D = 500
		E = 0
		I = 1
<hr/> 666 <hr/>	<hr/> 666 <hr/>	<hr/> 666 <hr/>

Nor should we, perhaps, omit to mention the circumstance, thus noticed by Fleming :—“ Now it is very remarkable, that in the year 666, Pope Vitalian did first ordain that all public worship should be in *Latin*.”

The several conditions imposed by the prophetic delineations contained in the thirteenth chapter having been now satisfied, it may be remarked that by strictly adhering to the course laid down for our guidance at the commencement of our inquiry in order that we might not be biassed by, or entangled in, the various conflicting interpretations affixed by learned commentators to the prophetic terms, we have arrived at a simple and harmonious result, which can scarcely fail to commend itself as comprising the elements necessary to conviction. For if, by the eye of history, we scan the old Roman world, and see its platform *monopolised* by the BARBARIC, MOSLEM, and PAPAL POWERS, and then recall to mind the evidences, whether viewed as a whole or in detail, presented by history in this and the preceding Lecture to substantiate its accordance with prophecy, it

appears impossible that even a prejudiced judgment can escape from the conclusion that those three Powers severally represent the realities of *the beast from the sea, his auxiliary mouth, and the beast from the earth* “*that exercised his power before him;*” and, at the same time, that the composite “image to the beast which had the wound by a sword and did live” is equally faithfully represented by the new Roman-created emperors of the west, in conjunction with the Apocalyptically and historically exhibited imitation Pagan Roman archdruid and *barbaric-adjudged and devotee-proclaimed* vicar of the Son of God and infallible head of the Romish church.

The respective adherents of the dragon having been thus Apocalyptically placed before us and historically identified, and the terms “and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” having received an enlarged illustration as emphatic as it is instructive, it may be observed that the parallelism of the two series of figurations have been maintained so far as the third part of the sixth trumpet, which forms the commencing subject of our second volume. And as the Reformation was found to have successfully illustrated that part of the prophecy, and the terms we shall have next to consider are “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads,” we have every encouragement to expect that, on resuming our inquiry, the parallel relations between the two series of figurations will be again demonstrated; and that those who did not worship the beast from the sea or his auxiliary mouth, or the beast from the earth, or the image to the beast which had the wound by a sword and did live—those whose names are written in the book of life of the Lamb slain from the foundation of the world—will occupy a prominent position in the prophetic imagery. And as our sixteenth Lecture was terminated by “We have therefore good reason for anticipating that considerable interest will attend our future investigations, notwithstanding that by the absence of the

Spirit of truth we are prepared to find the historical platform occupied by the adversaries of Jesus Christ. If the result, however, is to reveal those adversaries in their true aspect, and to confirm the conclusions which prophecy and history have enforced, not only will interest attend those investigations, but also be obtained a continuance of that instructive religious information which has so amply rewarded the labour and study bestowed on our now completed analysis and illustrations of the twelfth Apocalyptic chapter;” so it appears to be but fair to recognise the just claim of history by closing this Lecture with the cheerful and grateful acknowledgment that in the result of its illustrations of Chapter xiii. we have our anticipations of interest and instruction abundantly realised.

LECTURE XIX.

THE SEVENTH TRUMPET.

Fifth Part.

Rev. xiv. A.D. 1515—1685.

PURSUING the order of the prophecy, we have now to investigate the following terms and figurations recorded in the fourteenth chapter:—

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his

image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Having seen the Barbaric, Moslem, and Papal powers proudly monopolising the platform of the Roman world, and making "war with the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ;" and having been historically informed, whilst following the prospective prophetic records, that this rem-

nant, although persecuted and driven into seclusion, was not exterminated, the propriety, if not the necessity, of expounding "*The Revelation of Jesus Christ*" by the light of accomplished events is again most interestingly supported by the harmonious sequence of the imagery now presented for our consideration.

It will be remembered that the parallelism of the two prophetic series has been maintained down to the second part of the sixth trumpet, and that the third part of that trumpet was vividly illustrated in our second volume by the history of the Reformation, when the disciples of Jesus Christ, casting off the papal yoke, stood before the world acknowledging no authority but the Bible as the repository of divine truth, and no other Mediator than the Son of God; and as those disciples are evidently represented in the first of the figurations now before us by "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand," the continued concurrence of the prophetic records will be readily seen, as also that we enter on the investigation of the fourteenth chapter with its epoch and general subject thereby defined; and hence, in order to complete the evidences of Apocalyptic and historic accordance, it only remains to be found that the history of the Reformation supplies the circumstantial illustrations demanded by the prophetic details.

Before proceeding to analyse those details, it may be remarked that former necessities have drawn from history such an array of events relating directly and indirectly to the Reformation as almost to exhaust its resources, and hence that whatever the prophetic exigencies may now be, history can have but little to add to its already more than once recorded testimonies. Accordingly, it is interesting to note that the prophecy apparently relies on the sufficiency of earlier figurations for the full development of its present revelations, by adopting the style of a running commentary; as also by the absence of prolonged detail from its series of visions and the consequent rapidity with which, it may be assumed, those visions were passed before the eye of the Evangelist.

Seeing then that a fair history of the Reformation is

already before us, and that the prophecy does not apparently demand a continuous historic illustration, conciseness as well as convenience suggest a departure from our usual course, and therefore, instead of, as hitherto, first analysing the entire section under examination and then setting forth the evidences of historic accordance, the replies of history and general exposition will be given severally as we advance with our analysis.

The first terms are “And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”

It will be seen that the characteristics of this vision denote a representation of the head and members of the same church or family as is depicted by “the King” and “ye blessed of my Father” in the Lord’s parable recorded by Matthew (cap. xxv. 34). For if we call to mind the exclamation of John, “Behold the Lamb of God, which taketh away the sin of the world,” and Peter’s words, “with the precious blood of Christ, as of a *lamb* without blemish and without spot,” together with the numerous other testimonies to the typical title given in the Scriptures to the Son of God, we cannot look on the symbolic Lamb without seeing Jesus; neither, remembering that 144,000 has been previously declared (cap. vii., 3, 4) to be the symbolic number of “the servants of God,” and their present characteristic being “having his Father’s name written in their foreheads,” can we look on the 144,000 standing with him on the Mount Sion, without recognising his disciples, or, as styled in the same parable (Matt. xxv. 34), inheritors of the kingdom prepared for them from the foundation of the world. And if we note the words of the Psalmist (Ps. cxxv. 1, 2) “They that trust in the Lord shall be as *Mount Zion*, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people for ever;” and also that Joel says (ii. 32) “And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in *Mount Zion* and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call;” and if we further

bring to mind the multitude of glorious promises decreed in the Scriptures to the dwellers in Zion, we shall also see that the appearance of the “hundred forty and four thousand on the Mount Sion” symbolically lifts the disciples of Jesus Christ above the earth into the purer region of God’s paternal care and love. Paul points out to the “holy brethren, partakers of the heavenly calling” amongst the Hebrews, their exalted and blessed state under the same figure. “For ye are not come,” he writes (Heb. xii. 18-23) “unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated should not be spoken to them any more: But ye are come unto *Mount Sion*, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.”

Having determined the vision to be a manifestation of the head and members of God’s church or family, the question naturally arises whether the 144,000 standing on the Mount Sion represented the church already assembled in heaven or the church on earth—a question which would have been attended with some difficulty to decide, had not the internal force of the symbolic number instructed us to conclude—That neither the church in heaven nor that on earth was represented separately, but both conjointly; for as 144,000 is the symbolic number of the *whole* church, so it follows that whenever the church is designated by that number, *all* her members, whether in heaven, or on earth journeying towards that everlasting home, form component units and are equally and inseparably included. And accordingly, as we pause to contemplate the indissoluble union and blessedness of the disciples of Jesus Christ or the family of the Father thus disclosed to us, and endeavour to realise the fulness of their happy import, the Lord’s words in his sublime prayer to his Father, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us”

(John xvii. 21), present themselves to confirm, complete, and glorify the happy picture, urging us to exclaim, as on a former occasion (p. 32), "Under its influences, we see the space between heaven and earth annihilated;" and authoritatively ratifying the encouragement then lovingly extended to every believer in the name of the only begotten son of God; also to exclaim in gladness of heart, "I too shall soon be there." Paul exhorts the Hebrew disciples to enter into the same joy, saying (Heb. xiii. 14) "For here have we no continuing city, but we seek one to come."

Seeing then that the prophecy distinguishes a certain community whose head is Jesus Christ, and whose dwelling place is Mount Sion, "the city of the living God," it is gratifying to find that the characteristics by which its members may, with certainty, be identified, are subsequently revealed. Before giving these characteristics, however, our attention is drawn to the province of history by the next terms, "And I heard a voice from heaven" or governmental sphere—"as the voice of many waters" or multitudes of people (cap. xvii. 15)—"and as the voice of a great thunder"—or as already historically interpreted, papal denunciations; by which we are reminded that, although our eye has been directed to Mount Sion, the principle of prophetic and historic accordance demands a religious manifestation on the earth such as the vision in that locality might be held to prefigure.

Still maintaining our gaze on Mount Sion, and encouraged by the internal prophetic force of the symbolic 144,000 to behold the members of the church in heaven intently and lovingly watching the development of the sympathetic influences which their assemblage on the holy Mount would instantaneously communicate to their brethren on earth; and looking at the same time on the religious picture presented by the history of the Reformation, and recognising in the group prominently depicted in its foreground, the disciples of Jesus Christ exalting the claim of their Master as sole Mediator between God and man in opposition to the imitation druidical pretensions of the papal

head, it will be seen that the principle demanded by prophetic and historic accordance is perfectly vindicated, as also that the harmonious sequence before referred to, is as perfectly demonstrated. It will be also interesting to note the prophetic testimony to the sympathetic influences communicated from Mount Sion to the earth which may be detected as underlying the historical force of the parallel terms of the sixth trumpet, "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth." And just as in the latter case when under those influences the mighty angel cried with a loud voice, his cry drew forth, "And seven thunders uttered their voices," so in the case of the vision before us, as soon as its sympathetic influences were felt and responded to on earth, the result is "as the voice of many waters, and as the voice of a great thunder." And seeing that it has been already mentioned that the Reformation supplies, both to the one and the other, a fitting and vivid historical illustration, and that a fair digest of its history is to be found in our second volume, the statement may be considered to be sufficiently supported, as well as the internal and external force of the vision before us sufficiently satisfied, by a reproduction of the following testimonies from that volume. Thus at p. 14 we find Gibbon saying:—

"The services of Luther and his rivals are solid and important. By their hands the lofty fabric of superstition, from the abuse of indulgences to the intercession of the Virgin, has been levelled with the ground. Myriads of both sexes were restored to the liberty and labours of social life. A hierarchy of saints and angels, of imperfect and subordinate deities, were stripped of their temporal power, and reduced to the enjoyment of celestial happiness; their images and relics were banished from the church; and the credulity of the people was no longer nourished with the daily repetition of miracles and visions. The *imitation of*

Paganism was supplied by a pure and spiritual worship of prayer and thanksgiving, the most worthy of man, the least unworthy of the Deity. The chain of authority was broken which restrains the bigot from thinking as he pleases, and the slave from speaking as he thinks; the popes, fathers, and councils, were no longer the supreme and infallible judges of the world; and each Christian was taught to acknowledge no law but the Scriptures, no interpreter but his own conscience."

At p. 18, Dr. Mosheim says:—"The most momentous event that distinguished the church after the fifteenth century, and we may add the most glorious of all the revolutions that happened in the state of Christianity since the time of its divine and immortal Founder, was that happy change introduced into religion, which is known by the title of the *Blessed Reformation*. This grand revolution, which arose in Saxony from small beginnings, not only spread itself with the utmost rapidity through all the European provinces, but also extended its efficacy more or less to the most distant parts of the globe, and may be justly considered as the main and principal spring which has moved the nations from that illustrious period, and occasioned the greatest part of those civil and religious revolutions that fill the annals of history down to our times. The face of Europe was, in a more special manner, changed by this great event. The present age feels yet, in a sensible manner, and ages to come will continue to perceive, the inestimable advantages it produced, and the inconveniences of which it has been the innocent occasion. The history therefore of such an important revolution, from whence so many others have derived their origin, and whose relations are so extensive and universal, demands undoubtedly a peculiar degree of attention."

At p. 19, D'Aubigné says:—"The evil could not go farther. Then the Reformer arose. To establish a mediating caste between man and God, and insist that the salvation which God gives shall be purchased by works, penances, and money, is the papacy [or "beast out of the earth"]. To give to all [the 144,000] by Jesus Christ [*"the Lamb"*] without a human mediator, and without that power which

is called the church, free access to the great gift of eternal life, which God bestows on man, is Christianity and the Reformation. The papacy is an immense wall raised between man and God by the labour of ages. The Reformation is the power which threw down this wall, restored Christ to man, and levelled the path by which he may come to his Creator. The papacy interposes the church between God and man. Christianity and the Reformation [as prefigured on Mount Sion] make them meet face to face. The papacy separates, the Gospel unites them. [Having further related the abuses of the professing church, the immoralities and ignorance of the clergy, and their dissolute fêtes, he continues—] Such are some of the consequences of the system under which Christendom then groaned. Our picture undoubtedly proves both the corruption of the church and the necessity of a reformation. The vital doctrines of Christianity had almost entirely disappeared. The strength of the church had been wasted, and its body, enfeebled and exhausted, lay stretched almost without life, over the whole extent which the Roman empire had occupied.” Hence, whilst recognising the sufficiency of these testimonies for our purpose, the prophetic portraitures of the woman persecuted by the dragon, her flight into the wilderness, her escape from the flood which the Serpent cast out of his mouth after her that he might cause her to be carried away of the flood, the dragon’s wrath with her, his going to make war with the remnant of her seed, his summoning the beast from the sea, the subsequent giving of a mouth speaking great things and blasphemies, the beast coming up out of the earth, and the image to the beast which had the wound by a sword and did live, in conjunction with the historic identities and the doings of these executants of the dragon’s enmity, invite us at the same time to discern in those testimonies a further evidence of Apocalyptic and historic accordance, as also a further vindication of the harmonious sequence of the prophetic imagery. For whilst a less painful description of the state of the church immediately preceding the Reformation would have been at variance with the prophetic disclosures prior to the appearance of the

Lamb and the 144,000 on Mount Sion; and whilst “The vital doctrines of Christianity had almost entirely disappeared; the strength of the church had been wasted, and its body, enfeebled and exhausted, lay stretched almost without life, over the whole extent which the Roman empire had occupied” enables us at once to recognise a foretold historical result of “the dragon’s war with the seed of the woman, which keep the commandments of God, and have the testimony of Jesus Christ;” so also does the vision on Mount Sion receive a fitting response, and its harmonious sequence a further incisive illustration from the historian’s exclamation, “The evil could not go farther. Then the Reformer arose.”

The harmonious sequence of the prophetic imagery being thus apparent, and the Reformation having been identified as a religious manifestation such as the vision on Mount Sion may be held to prefigure, we may pass to the next terms, “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder.”

Continuing to interpret the term “heaven” as symbolising the governmental sphere (in this instance, guided by the character of the prophecy, the ecclesiastical sphere), and “waters” as the symbol of peoples; and “thunder” as the symbolic proclamation of papal denunciations, historically styled “seven thunders of Rome,” the records of history already before us in our second volume and in subsequent lectures may be held to amply justify the conclusion that the religious excitement caused by the outbreak of the Reformation, and the papal bulls levelled at and anathematising its abettors supply a fitting historic response to these terms; so that we may consider their demands on the present occasion sufficiently satisfied by the following pertinent extracts. Thus at pp. 61, et seqq., vol. ii., D’Aubigné says:—

“The feast of All Saints was an important day for Wittemberg. On this great occasion pilgrims came in crowds. On the 31st of October, 1517, Luther walks boldly towards the church to which the superstitious crowds of pilgrims were repairing, and puts up on the door of this church ninety-five theses or propositions against the

doctrine of indulgences. In these theses, Luther [yielding to the sympathetic influence communicated from Mount Sion], declares, in a sort of preamble, that he had written them with the express desire of setting *the truth in the true light of day*. He declares himself ready to defend them on the morrow at the university against all and sundry. The attention which they excite is great; they are read and repeated. In a short time the pilgrims, the university, the whole town is ringing with them. Here, then, was the commencement of the work. The germ of the Reformation was contained in these theses of Luther. The abuses of indulgence were attacked in them, but behind those attacks, there was, moreover, a principle, which, though it attracted the attention of the multitude far less, was destined one day to overthrow the edifice of the papacy. The evangelical doctrine of a free and gratuitous remission of sins, was here publicly professed [Jesus Christ was exalted as sole mediator] for the first time in that age.

“Henceforth the work must grow. All errors behoved to give way before this truth. By it, light had first entered Luther’s mind, and by it light is to be diffused in the church. What previous reformers wanted [that is previous to the advent of the mighty angel of the sixth trumpet, and to the appearance of the Lamb and 144,000 on Mount Sion, of the seventh trumpet] was a clear knowledge of this truth, and hence the unfruitfulness of their labours. Luther himself was *afterwards* aware that, in proclaiming *justification by faith*, he had laid the axe to the root of the tree. This is the doctrine, said he, which we attack in the followers of the papacy. Huss and Wickliffe only attacked their lives, but in attacking their doctrines we take the goose by the neck. All depends, he afterwards said, on the word which the pope took from us and falsified. I have vanquished the pope, because my doctrine is according to God, and his is according to [“the dragon”] the devil.

“These theses, notwithstanding their great boldness, still bespeak the monk, who refuses to allow a single doubt as to the authority of the see of Rome. But in attacking the doctrine of indulgences, Luther had, without perceiving it,

assailed several errors, the exposure of which could not be agreeable to the pope, seeing that they tended, sooner or later, to bring his supremacy in question. Luther, at this time, did not see so far, but he felt all the boldness of the step which he had taken. He accordingly presented his theses only as doubtful propositions on which he was anxious for the views of the learned; and, conformably to the established custom, annexed to them a solemn protestation, declaring that he wished not to say or affirm anything not founded on Holy Scripture, the Fathers of the Church, and the rights and decretals of the see of Rome. An invisible hand, however, mightier than his own, held the leading reins, [the Lamb and 144,000 had appeared on Mount Sion], and pushed him into a path which he knew not, and from the difficulties of which he would, perhaps, have recoiled if he had known them, and been advancing alone of himself. ‘I engaged in this dispute,’ says Luther, ‘without premeditated purpose, without knowing it, or wishing it; and was taken quite unprepared. For the truth of this I appeal to the Searcher of hearts.’ ‘It was thought,’ says Luther afterwards, ‘that the pope would be too many for a miserable mendicant like me.’ If, however, the bishops failed him, God did not fail him. The Head of the church, who sits in heaven [and appeared on the Mount Sion], and to whom has been given all power upon the earth, had himself prepared the ground, and deposited the grain in the hands of his servant. He gave wings to the seed of truth, and sent it [from Mount Sion] in an instant over the whole length and breadth of his church. Nobody appeared next day to attack the propositions of Luther. But these theses were destined to be heard [and raise a clamour, as “the voice of many waters”] in other places than under the roof of an academical hall. Scarcely had they been nailed to the door of the castle church at Wittemburg, than the feeble strokes of the hammer were followed throughout Germany by a blow which reached even to the foundations of proud Rome, threatened sudden ruin to the walls, the gates, and the pillars of the Papacy, stunning and terrifying its champions, and at the same time awaken-

ing thousands from the sleep of error. These theses spread with the rapidity of lightning. A month had not elapsed before they were at Rome. In a fortnight, says a contemporary historian, they were in every part of Germany; and in four weeks had traversed almost the whole of Christendom; as if the angels themselves [does not the prophecy warrant the conclusion that they were?] had been the messengers, and carried them before the eyes of all men. Nobody can believe what a noise they made. Luther had many attacks to sustain. The struggle which took place in his soul cannot be better described than in his own words. 'I began this affair,' says he, 'with great fear and trembling. Who was I, a poor, miserable, despicable friar, liker a corpse than a living man; who was I, to oppose the majesty of the pope, before whom not only the kings of the earth and the whole world, but also, if I may so speak, heaven and hell trembled, compelled to yield obedience to his nod? Nobody can imagine what my heart suffered during these two first years. No idea can be formed by those proud spirits, who afterwards attacked the pope with great boldness, although with all their ability, they could not have done him the least harm [had not the sympathetic influences descended from Mount Sion to the earth] had not Jesus Christ, by me, his feeble and unworthy instrument, given him a wound which never will be cured.' "

At p. 74, the historian says, "Tezel wishing to repair the check he had received, had recourse to the *ultima ratio* of Rome and the inquisitors—I mean, the faggot. On a public walk in one of the suburbs of Frankfort, he caused a pulpit and a scaffold to be erected, and repaired thither in solemn procession with his insignia of inquisitor. Mounting the pulpit, he let loose all his fury. *He darted his thunder*, and with his stentorian voice exclaimed, that the heretic Luther ought to be burned alive. Then placing the doctor's theses and sermons on the scaffold, he burned them

"The second theses of Tezel form an important epoch in the Reformation. They changed the locality of the dispute, transporting it from the indulgence market to the halls of the Vatican, and diverting it from Tezel to the pope. Thence-

forward the question related not merely to a disreputable traffic, but to Rome; and the blow by which a bold hand had tried to demolish the shop of Tezel, shook the very foundations of the pontifical throne. Tezel's theses were only a signal to the Roman troops. The name of Luther resounded from the pulpits of the Dominicans as a madman, a deceiver, and a demoniac. His doctrine was denounced as the most dreadful heresy. Wait only for a fortnight or four weeks at farthest, said they, and this noted heretic will be burned. Several now began to cry that the whole university of Wittemberg was tainted with heresy and pronounced it infamous. Let us pursue the villain and all his partisans, they continued. In several places these exclamations had the effect of stirring up the passions of the people. Those who shared the opinions of the Reformer had the public attention directed towards them; and in every place where the monks were strongest, the friends of the gospel felt the effects of their hatred."

At p. 77, the same writer says:—"A more serious resistance than that of Tezel was already opposed to Luther—*Rome had answered*. A reply had issued from the walls of the sacred palace. ["A great voice was heard from heaven as the voice of thunder."] Sylvester de Prierio, master of the sacred palace, censor, and prior-general of the Dominicans, employed to determine what Christendom must say, or not say, and know or not know, hastened to reply to Luther's theses, and published a tract, which he dedicated to Leo X. In the form of a dialogue, he attacked the theses of Luther, employing alternately ridicule, insult, and threatening. The combat between the Augustin of Wittemberg and the Dominican of Rome, took place on the very question which lies at the foundation of the Reformation:—*What is the sole infallible authority to Christians?* The opinion of Prierio is that the pope is the depositary of the Spirit of interpretation; and no man is entitled to understand Scripture in a sense differing from that of the Roman pontiff. The Roman church, says he, having in the pope the summit of spiritual and temporal power, may, by the secular arm, constrain those who, after receiving the faith, stray

from it. She is not bound to employ arguments for the purpose of combating and subduing the rebellious. These words, traced by the pen of one of the dignitaries of the Roman court, had a very significant meaning. They failed however to terrify Luther. The Bible had produced the Reformer, and began the Reformation. His faith was derived from the Bible itself. The holy cloud, withdrawing from proud basiliks and gorgeous cathedrals, had descended on the obscure dwellings of the humble; the church [having "the mark of the beast"] which sold salvation in order to fill a treasury, for luxury and debauchery to empty, had lost all respect. Men turned with joy towards the divine word, as towards the only refuge which remained to them in the general confusion [of "the voice of many waters"]. The age therefore was prepared. The bold movement by which Luther with a mighty hand transferred men's highest hopes from the walls of the Vatican to the rock of the word of God, was hailed with enthusiasm. This was the work Luther had in view in his reply to Prierio. *The word of God, the whole word of God, and nothing but the word of God*, Luther lays down as his fundamental principle."

P. 81. "Luther's first theses on indulgences had been misunderstood, and he determined to explain their meaning with greater clearness. Presenting his explanations with one hand to the enlightened and impartial among his countrymen, he, with the other, lays them before the throne of the sovereign pontiff. These explanations, which he denominated *solutions*, were written with great moderation. At the same time he showed that his convictions were immoveable, and he courageously defended all the propositions which truth obliged him to maintain. He again repeated, that every Christian who truly repents possesses the remission of sins without indulgence; that the pope, like the humblest of priests, could only declare simply what God has already pardoned; that the treasure of the merits of the saints administered by the pope was a chimera, and that Holy Scripture was the only rule of faith. In these explanations, he says, 'I give myself no trouble as to what pleases or displeases the pope. He is a man like other men. I wish to say the

thing in a few words, and boldly. The Church stands in need of a reformation; and this cannot be the work either of a single man like the pope, or of many men like the cardinals, and fathers of councils; but it must be that of the whole world, or rather, it is a work which belongs to God only. As to the time in which such a reformation ought to begin [which we are instructed to conclude was determined by the vision on Mount Sion] He alone who created time can tell. The embankment is broken down, and it is no longer in our power to arrest the torrents which are rushing impetuously along.'

"While Luther was looking with confidence towards Rome, Rome had thoughts of vengeance towards him. On the 3rd April, cardinal Raphael de Rovere had written to the Elector Frederick in the pope's name, stating that suspicions were entertained of his faith, and that he ought to beware of protecting Luther. Luther was no longer alone; a phalanx of defence against his enemies was raised around him. The prevailing impression of men was, that they were assisting, not at the establishment of a sect, but at *a new birth of the church*. The simple truth had placed Luther at the head of a mighty army. This army was needed, for the great began to move. [No sooner had the 144,000 appeared on Mount Sion, than "a great voice was heard from heaven, as the voice of many waters and as the voice of a great thunder."'] On the 5th August, the emperor Maximilian wrote the following letter to the pope:—
'Most Holy Father, we learned some days ago that a friar of the Augustine order, named Martin Luther, has begun to maintain divers propositions as to the commerce in indulgences. Our displeasure is the greater because the said friar finds many protectors, among whom are powerful personages. If your holiness, and the very reverend fathers of the church, do not forthwith employ their authority to put an end to these scandals, not only will these pernicious doctors seduce the simple, but they will involve great princes in their ruin. We will take care that whatever your holiness may decide on this matter, for the glory of Almighty God, shall be observed by all in our empire.' The same day

the Elector wrote to Raphael de Rovere, 'I can have no other wish than to show myself submissive to the universal church. Accordingly, I have never defended the writings and sermons of Doctor Martin Luther. I understand, moreover, that he has always offered to appear with a safe-conduct before impartial, learned, and Christian judges, in order to defend his doctrine, and submit, in the event of being convinced by Scripture itself.'

"Leo X., who had hitherto allowed the affair to take its course, aroused by the cries of theologians and monks, instituted an ecclesiastical court, which was to try Luther at Rome, and in which Sylvester Prierio, the great enemy of the Reformer, was at once accuser and judge. The charge was soon drawn up, and Luther was summoned by the court to appear personally in sixty days. Luther was at Wittemberg, when, on the 7th August, only two days after the dispatch of the letters of Maximilian and Frederick, he received the citation from the Roman tribunal. 'At the moment,' said he, 'when I was expecting the benediction, I saw *the thunder* burst upon me. I was the lamb troubling the water to the wolf. Tezel escapes, and I must allow myself to be eaten.' This citation threw Wittemberg into consternation; for whatever course Luther might adopt, he could not avert the danger. If he repaired to Rome, he must there become the victim of his enemies. If he refused, he would be condemned for contumacy. His friends were in dismay. Must the teacher of truth go with his life in his hand to that great city, drunk with the blood of the saints and martyrs of Jesus? Must this man, whom God appears to have formed for resisting a power which nothing hitherto has been able to resist, be also overthrown? Luther himself saw no one who could save him, but he would rather die than endanger his prince. His friends at last fell on an expedient which would not compromise Frederick. Let him refuse a safe-conduct, and Luther will have a legitimate cause for refusing to appear at Rome. The friends of Luther did not confine themselves to consultation and complaint. Spalatin, on the part of the Elector, wrote to the Emperor's secretary, 'Dr. Martin is very willing that his judges shall be

all the Universities of Germany, with the exception of Erfurt, Leipsic and Frankfort on the Oder, which he has ground to suspect. It is impossible for him to appear personally at Rome.' The university of Wittemburg wrote a letter of intercession to the pope himself, and thus spoke of Luther: 'The feebleness of his body, and the dangers of the journey, make it difficult, and even impossible, for him to obey the order of your holiness. We then, as obedient sons, entreat you, most holy father, to be pleased to regard him as a man who has never taught doctrines in opposition to the universal church.' To Miltitz, the university writes on the same day. 'The worthy father, Martin Luther, is the noblest and most honourable man of our university. For several years we have seen and known his ability, his knowledge, his high attainments in arts and literature, his irreproachable manners, and his altogether Christian conduct.' While the issue was anxiously waited for, the affair terminated more easily than might have been supposed. The legate De Vio, thinking that if he extinguished heresy he would appear at Rome with glory, asked the pope to remit the affair to him. Leo felt himself under obligation to Frederick, for having so strenuously opposed the election of young Charles. Accordingly, without adverting to his citation, he charged his legate by a brief, dated 23rd August, to examine the affair in Germany. 'We charge you,' said he, 'to bring personally before you the said Luther, who has already been declared heretic by our dear brother, Jerome bishop of Asculan. For this purpose invoke the arm and assistance of our very dear son in Christ Maximilian, the other princes of Germany, and all its commonalities, universities, and powers ecclesiastical or secular; and if you apprehend him, keep him in safe custody, in order that he may be brought before us. If he returns to himself, and asks pardon for his great crime, asks it of himself, without being urged to do it, we give you power to receive him into the unity of holy mother church. If he persists in his obstinacy, and you cannot make yourself master of his person, we give you power to proscribe him in all parts of Germany, to banish, curse, and excommunicate all who are attached to

him, and to order all Christians to shun their presence. And in order that this contagion may be the more easily extirpated, you will excommunicate all prelates, religious orders, communities, counts, dukes, and grandees (except the emperor Maximilian), who shall refuse to seize the said Martin Luther and his adherents, and send them to you under due and sufficient guard. And if (which God forbid) the said princes, communities, counts, dukes, and grandees, or anyone belonging to them, offer an asylum to the said Martin or any of his adherents, in any way, and give him, publicly or in secret, by themselves or others, aid and counsel, we lay under interdict these princes, communities, and grandees, with their towns, burghs, fields and villages, whither said Martin may flee, as long as he shall remain there, and for three days after he shall have left. In regard to the laity, if they do not obey your orders instantly, and without any opposition, we declare them infamous (with the exception of the most worthy emperor), incapable of performing any lawful act, deprived of Christian burial, and stript of all fiefs which they may hold, whether of the apostolic see, or of any other superior whatsoever.' Such was the fate that awaited Luther. The monarch of Rome has leagued for his destruction, and to effect it, spared nothing, not even the peace of the tomb. His ruin seems inevitable. How will he escape this immense conspiracy? But Rome had miscalculated; a movement [emanating from mount Sion] produced by the Spirit of God was not to be quelled by the decrees of its chancery."

Having, by these extracts, amply vindicated the conclusion that the religious excitement caused by the outbreak of the Reformation and the papal bulls levelled at and anathematising its abettors supply a fitting historic response to the terms, "And I heard a great voice from heaven, as the voice of many waters, and as the voice of a great thunder," it is not necessary to our purpose to trace through our second volume the development of the papal hostility to the Reformation; neither need we record the numerous further illustrations of "as the voice of many waters" contained therein; and hence we may requote—"This grand revolu-

tion, which arose in Saxony from small beginnings, not only spread itself with the utmost rapidity through all the European provinces, but also extended its efficacy more or less to the most distant parts of the globe, and may be justly considered as the main and principal spring which has moved the nations from that illustrious period, and occasioned the greatest part of those civil and religious revolutions that fill the annals of history down to our times"—not only as an incisive comment on, and an effective elucidation of, the above terms, but also as a fitting termination to our present subject.

The next terms are, "And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

It will be remembered that the following statement has been recently made—"Seeing then that the prophecy distinguishes a certain community whose head is Jesus Christ, and whose dwelling-place is Mount Sion, the city of the living God, it is gratifying to find that the characteristics by which its members may, with certainty, be identified, are subsequently revealed." These characteristics are now before us. They undoubtedly belong to a distinct community, and therefore demand a careful and reverent attention.

Turning to the Scriptures for the interpretation of the symbolic harpers we find the harp almost invariably associated with God's praise. Thus, Ps. xxxiii. 1, 2, "Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp."—Ps. xliii. 4, "Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God."—

Ps. lxxi. 22, "Unto thee will I sing with the harp, O thou Holy One of Israel."—Ps. xoviii. 5, "Sing unto the Lord with the harp; with the harp, and the voice of a psalm."—Ps. cxlvii. 7, "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God."—Job whilst bewailing his calamity, says, "My harp also is turned to mourning."—Ps. cxxxvii. 1—3, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion."

We may therefore readily conclude that the historical response to "And I heard the voice of harpers harping with their harps," is the voice of members of the distinct community whose description is before us, chanting songs of praise to God. And just as this community is referred to as a distinct body, so is their chant also distinctive,— "and they sung [not a new, but] as it were a new song;" from which we may further conclude that their chant was the revival of a song that had fallen into desuetude. Its acceptability with God is shown by its being sung in the sanctuary "before the throne, and before the four beasts, and the elders;" and its exclusiveness by "And no man could learn that song [or chant it] but the hundred and forty and four thousand, which were redeemed from the earth."

The last terms, "which were redeemed from the earth," commence the description by which, it has been stated, the membership of the above referred-to community may, with certainty, be identified. This description is continued by "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."

The casual observer will at once conclude that these characteristics cannot possibly be held to refer to any

inhabitants of the earth; and perhaps a more serious inquirer might find some excuse for arriving at the same decision, on reading “And in their mouth was found no guile; for they are without fault before the throne of God.” Were their views correct, the fabric of historic interpretation falls, but instead of these characteristics presenting any difficulty, they are found not only to properly belong to the members of the 144,000 whether in heaven or on earth; but also to be a remarkable proclamation and vindication of the gospel, which testifies how it is that the figurative description, “having no guile in their mouth” and “without fault before the throne of God,” can be truthfully applied to sinful members of the human race. This gospel testimony may be especially recognised in the following extracts from the *New Testament* :—

Matt. i. 21, “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”—xviii. 11, “For the Son of man is come to save that which was lost.”—Ib. 14, “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”—xx. 28, “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”—xxii. 12, “And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.”

Mark i. 4, “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”—Ib. 15, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”—ii. 5, “When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.”—Ib. 10, “But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.”—xvi. 15, 16, “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Luke i. 68, “Blessed be the Lord God of Israel; for he

hath visited and redeemed his people.”—Ib. 77, “To give knowledge of salvation unto his people by the remission of their sins.”—iii. 6, “And all flesh shall see the salvation of God.”—vii. 48, “And he said unto her, Thy sins are forgiven. Thy faith hath saved thee; go in peace.”—xxiv. 45, “Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.”

John i. 4, “In him was life, and the life was the light of men.”—Ib. 11-13, “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—Ib. 17, “For the law was given by Moses, but grace and truth came by Jesus Christ.”—Ib. 29, “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”—iii. 3, “Except a man be born again, he cannot see the kingdom of God.”—Ib. 5, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”—Ib. 14-21, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned [he is “without fault before the throne of God”]; but he that believeth not is

condemned already, because he hath not believed in the name of the only begotten son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.”—Ib. 31-36, “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.”—v. 24, “Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”—Ib. 40, “And ye will not come to me, that ye might have life.”—vi. 27, etc., “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”—Ib. 37, “All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”—Ib. 47, “Verily, verily, I say unto you, He that believeth on me hath everlasting life.”—viii. 51, “Verily, verily, I say unto you, If a man

keep my saying, he shall never see death.”—x. 27-29, “My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father’s hand. I and my Father are one.”—xi. 25-27, “Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.”—xvii. 1-3, “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”—xx. 31, “But these are written, that ye might believe that Jesus is the Christ, the son of God: and that believing ye might have life through his name.

Acts xiii. 38, 39, “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe [are “without fault before the throne of God”] are justified from all things, from which ye could not be justified by the law of Moses.”—xvi. 7, “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”—xx. 24, “And the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”—xxvi. 18, “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them [the 144,000] which are sanctified [and are “without fault before the throne of God”] by faith that is in me.”

Rom. i. 16, 17, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; for therein is the righteousness

of God revealed from faith to faith: as it is written, The just shall live by faith.”—iii. 20, etc., “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely [“for they are without fault before the throne”] by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.”—iv. 4, etc., “Now to him that worketh is the reward reckoned not of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” [he is “without fault before the throne of God”]. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”—Ib. 20, etc., “Abraham staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom

also we have access by faith into this grace wherein we stand [guileless and faultless], and rejoice in hope of the glory of God.”—v. 21, “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”—vi. 23, “The gift of God is eternal life through Jesus Christ our Lord.”—viii. 1-4, “There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and, for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—ix. 30-33, “What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”—x. 4, “For Christ is the end of the law for righteousness to every one that believeth.”—Ib. 9, 10, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be ashamed.”—2 Cor. v. 21, “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”—Gal. ii. 21, “For if righteousness come by the law, then Christ is dead in vain.”—iii. 22, “The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”—Ephes. iv. 32, “And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s

sake hath forgiven you.”—1 Thess. v. 9, “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.”—Tit. iii. 4—7, “But after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.”—Heb. ii. 3, “How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.”—x. 38, “Now the just shall live by faith.”—1 Pet. i. 25, “The word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you.”—1 John v. 13, “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”—1 Cor. i. 29—31, “That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.”

Seeing then that the gospel declares that “there is no condemnation to them which are in Christ Jesus,” who “of God, is made unto believers wisdom and righteousness and sanctification and redemption,” it follows that, notwithstanding the severity of the test, the characteristics, “and in their mouth was found no guile, for they are without fault before the throne of God,” may be properly applied to sinful members of the human race; and consequently that the symbolic “harpers harping with their harps” may be authoritatively held to have prefigured a community of believers on earth chanting praises and thanksgivings to God and magnifying the Lord Jesus Christ. The proof of membership in the community of “the 144,000 standing with the Lamb on Mount Sion having his Father’s name written on their foreheads,” or, in other words, the family of God, is clearly

defined by the prophetic description interpreted by the foregoing gospel testimonies, to be the member's belief, that he is justified from all things and obtains the free gift of eternal life, not by his works, but by his faith in the name of the only begotten Son of God; that by Jesus Christ he obtains remission of sins and by him only; that by Jesus Christ he has access to God and is authorised to call Him Father; and that in the righteousness of God by Jesus Christ he may and does stand without guile in his mouth and without fault before his Father's throne. Believing the testimony of God, such member "sets to his seal that God is true," and is "redeemed from the earth." His faith in the promises and righteousness of God frees him from the penalty of sin. Loving his Redeemer, he listens not to the pretensions or allurements of any usurper of his beloved's attributes, nor does he bow down to the goddess of Reason; the voices of schools, philosophers, and sophists do not charm him, neither embraces he any human or ceremonial substitutes; impure love finds no place in him—"he is not defiled with women, for he is a virgin;" Christ is his all in all. *Believing*, "he follows the Lamb whithersoever he goeth" and loves to keep his commandments. "Sin is not imputed to him;" "his faith is counted for righteousness;" "no guile is found in his mouth, for he is without fault before the throne of God." His faith brings him into accordance with the characteristics of the assemblage on Mount Sion, and enrols him a member of the family of the "redeemed from among men, being the first-fruits unto God and to the Lamb."

Having been thus instructed by the gospel how it is that sinful members of the human race are raised to the standard of excellence required by "And are without fault before the throne of God," and being thereby authorised to conclude that the "harpers harping with their harps" represented members of God's family chanting hymns of praise and thanksgiving, and magnifying the Lord Jesus Christ on the earth, it will be readily seen that the terms, "And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that

song but the hundred and forty and four thousand which were redeemed from the earth," can only be consistently satisfied by the testimony of history, that the theme of the Reformers' chant revived a doctrine that had fallen into desuetude, and that this doctrine was justification in the sight of God solely by faith in Jesus Christ, and not by works or any other Mediator.

The perfect congruity of all our relative conclusions may be therefore held to be demonstrated by the following historical extracts from vol. ii. Thus:—

At p. 28, quoting D'Aubigné, we find—"The heart of Luther, till then closed by harsh treatment, opened at last and expanded to the mild rays of charity. The heart of Staupitz answered to the heart of Luther. The vicar-general understood him; and the monk felt a confidence in Staupitz which no one had hitherto inspired. He revealed to him the cause of his sadness, depicted the fearful thoughts which agitated him, and then in the cloister of Erfurt commenced a conversation full of wisdom and instruction. The young monk is terrified at the thought of the Divine justice, and lays all his fears before the vicar-general. Staupitz knows where he has found peace, and says, 'Why torment thyself with all these speculations and high thoughts? Look to the wounds of Jesus Christ, to the blood which he has shed for thee; then thou shalt see *the grace of God*. Instead of making a martyr of thyself for thy faults, throw thyself into the arms of the Redeemer. Confide in him, in the righteousness of his life, and the expiation of his death. Keep not back, God is not angry with thee; it is thou who art angry with God. Listen to the Son of God who became man in order to assure thee of the Divine favour.' Luther replies, 'How dare I believe in the favour of God, while there is nothing in me like true conversion?' His venerable guide shows him that there can be no true conversion while God is dreaded as a severe Judge. 'What will you say then,' exclaims Luther, 'of the many consciences, to which a thousand unsupportable observances are prescribed as a means of gaining heaven?' Then he hears this reply ["as it were a new song"] from the

vicar-general, or rather his belief is, that it comes not from man, but is a voice sounding from heaven [Mount Zion]. ‘No repentance,’ said Staupitz, ‘is true, save that which begins with the love of God and of righteousness. If thou wouldst be converted, dwell not upon all these lacerations and tortures. Love Him who first loved thee!’ Luther listens and listens again. These consoling words fill him with unknown joy, and give him *new* light. ‘It is Jesus Christ!’ thinks he in his heart. ‘Yes, it is Jesus Christ himself, who consoles me so wonderfully by the sweet and salutary words.’

“These words, in fact, penetrated to the inmost heart of the young monk, like the sharp arrow of a mighty man. Illumined with this *new* light, he proceeds to examine the Scriptures, searching out all the passages which speak of repentance and conversion. These words, till now so much dreaded, become, to use his own expression, ‘an agreeable sport, and the most delightful recreation.’ All the passages of Scripture which frightened him seem now to rise up from all sides, ‘smiling, and leaping, and sporting with him.’ ‘Hitherto,’ exclaims he, ‘though I carefully disguised the state of my heart, and strove to give utterance to a love, which was only constrained and fictitious, Scripture did not contain a word which seemed to me more bitter than that of repentance. Now, however, there is none sweeter and more agreeable. Oh, how pleasant the precepts of God are, when we read them not only in books, but in the precious wounds of the Saviour.’ His cry *was* ‘O my sin! my sin! my sin!’ now it is [“as it were a new song”] ‘O blessed sin, to merit such a Redeemer!’ Light sprung up. The gracious word has been pronounced, and he believes it. He renounces the idea of meriting salvation, and puts implicit confidence in the *grace of God through Jesus Christ*. He does not see all the consequences of the principle which he has admitted [the company on Mount Sion have only recently assembled]; he is still sincere in his attachment to the Church, and yet he has no longer need of her. He has received salvation immediately from God himself; and from that moment, Roman Catholicism is virtually destroyed in him.” The

song of justification by faith in the righteousness of God by Jesus Christ has replaced the song of justification by works or by faith in the righteousness or mediation of the imitation pagan archdruid—the Roman pontiff.

At p. 31 et seqq., we have the same author saying, “Luther spent hours in the study of the Divine word. One day—the epistle of St. Paul to the Romans lying open before him—coming to the seventeenth verse of the first chapter, he read these words, ‘The just shall live by faith.’ These words, which he receives into his heart as if God himself had there deposited them, unveils the mystery of Christian life to him. Long after, in the midst of his numerous labours, he thought he still heard a voice saying to him ‘*The just shall live by faith.*’

“Luther’s lectures had little resemblance to those which had hitherto been delivered. A Christian spoke, who had felt the power of revealed truth—truth which he derived from the Bible, and presented [“as it were a new song”] to his astonished hearers, all full of life, as it came from the treasury of his heart. This novel exposition of the truth was much talked of. The news spread far and wide. He attracted a great number of foreign students to the recently founded university at Wittemberg. ‘This monk,’ said Mellerstadt, often surnamed the light of the world, ‘will send all the doctors to the right about. He will introduce a new doctrine [the prophecy says “as it were a new”] and reform the whole church, for he founds upon the word of God; and no man in the world can either combat or overthrow this word, even though he should attack it with all the weapons of philosophy, the Sophists, Scotists, Albertists Thomists, and the whole fraternity.’

“Staupitz, who was the instrument in the hand of Providence to uphold the gifts and treasures hidden in Luther, invited him to preach in the church of the Augustins. In the middle of the public square of Wittemberg was a wooden chapel, thirty feet long by twenty wide, whose sides, propped up in all directions, were falling to decay. An old pulpit made of fir, received the preacher. In this miserable chapel, the preaching of the Reformation commenced. God

was pleased that that which was to establish his glory should have the humblest origin. The foundation of the church of the Augustins had just been laid, and until it should be finished, this humble church was employed. 'This building,' adds the contemporary of Luther who relates these circumstances, 'may well be compared to the stable in which Christ was born. It was in this miserable inclosure that God was pleased, so to speak, to make his beloved Son be born a second time. Among the thousands of cathedrals and parish churches with which the world abounded, there was then only one which God selected for the glorious preaching of eternal life' [and chanting "as it were a new song before His throne"]. Luther preaches. 'Endowed,' says one of his opponents, 'with a keen and acute intellect, and a retentive memory, Luther, in point of eloquence, yielded to none of his age. Discoursing from the pulpit as if he had been agitated by some strong passion, and suiting his action to his words, he produced a wonderful impression on the minds of his hearers, and like a torrent carried them along wherever he wished.' 'He had,' said Bossuet, 'a lively and impetuous eloquence, which hurried people away, and entranced them.' In a short time the little chapel could not contain the hearers who crowded to it. The council of Wittemberg then made choice of Luther for their preacher, and appointed him to preach in the town church. The impression which he produced here was still greater. His reputation spread far and wide, and Frederick the Wise himself once came to Wittemberg to hear him. Luther had commenced a new life. He was now in his place, his internal harmony and peace was restored, and the work of God [in response to the vision on mount Sion], was soon to exhibit its majestic step.

"In 1510, or according to some not till 1511 or 1512, he was sent to Rome. . . . He arrived at Bologna, where he fell dangerously sick. This sickness was not to be unto death, but for the glory of God. The agonies which he had felt at Erfurt returned with all their force. The conviction of his sins troubled, while the prospect of the judgment of God terrified him. But at the moment when those terrors were

at the worst, the passage of St. Paul which had struck him at Wittemberg, ‘*The just shall live by faith,*’ presented itself to his mind, and illumined his soul as with a ray of light from heaven. Revived and comforted, he soon recovers his health, and resumed his journey to Rome. After a painful journey he drew near to the city of the seven hills. His heart was moved, and his eyes looked for the queen of the world, and of the church. As soon as he had obtained a distinct view of the eternal city, the city of St. Peter and St. Paul, and the metropolis of Catholicism, he threw himself on the ground, exclaiming ‘Holy Rome, I salute thee.’

“This journey was of great importance to Luther. Not only was the veil torn away, and the sardonic smile, and mountebank infidelity which lurked behind the Romish superstitions, revealed to the future Reformer; but, moreover, the living faith which God had implanted in him, was powerfully strengthened. We have seen how he at first entered devotedly into all the vain observances, to which, as a price, the church [Apocalyptically styled—“beast out of the earth”] has annexed the expiation of sins. One day, wishing to gain an indulgence which the pope had promised to every one who should on his knees climb up what is called *Pilate’s Stair*, the Saxon monk was humbly crawling up the steps, which he was told had been miraculously transported to Rome from Jerusalem. But while he was engaged in this meritorious act, he thought he heard a voice of thunder, which cried at the bottom of his heart, as at Wittemberg and Bologna, ‘*The just shall live by faith.*’ These words, which had already on two different occasions struck him like the voice of an angel from God, resounded loudly and incessantly within him. He rises up in amazement from the steps, along which he was dragging his body. Horrified at himself, and ashamed to see how far superstition has abased him, he flies far from the scene of his folly.

“In regard to this mighty word there is something mysterious in the life of Luther. It proved a creating word both for the Reformer and for the Reformation. It was by it that God then said, ‘Let light be, and light was.’ It is

often necessary that a truth, in order to produce its true effect on the mind, must be repeatedly presented to it. Luther had carefully studied the epistle to the Romans, and yet, though justification by faith is there taught, he had never seen it so clearly. Now he comprehends the righteousness which alone can stand in the presence of God [or be without fault before his throne]; now he receives from God himself, by the hand of Christ, that obedience which he freely imputes to the sinner as soon as he humbly turns his eye to the God-man who was crucified. This is the decisive period in the internal life of Luther. *The faith*, which has saved him from the terrors of death, becomes the soul of his theology, his fortress in all dangers, the stamina of his discourse, the stimulant of his love, the foundation of his peace, the spur of his labours, his consolation in life and in death. But this great doctrine of a salvation which emanates from God and not from man, was not only the power of God to save the soul of Luther, it also became the power of God to reform the church; a powerful weapon which the apostles wielded [and a song which the apostles sung] a weapon [and a song] too long neglected; but at length brought forth in its [their] primitive lustre from the arsenal of the mighty God. At the moment when Luther stood up in Rome, all moved and thrilling with the words which Paul addressed [as a *new* song] fifteen centuries before to the inhabitants of the metropolis, truth, till then a fettered captive within the church, rose up also, never again to fall. Here we must let Luther speak for himself—‘When, by the spirit of God I comprehended these words; when I learned how the sinner’s justification proceeds from the pure mercy of the Lord, by means of *faith*, then I felt myself revive like a new man, and entered at open doors into the very paradise of God. In truth these words were to me the true germ of paradise.’ Accordingly when called on solemn occasions to confess this doctrine [to chant “as it were a new song before the throne, etc.”], Luther always manifested his enthusiasm and rude energy. ‘I see,’ said he on a critical occasion, ‘that the devil is incessantly attacking this fundamental article by the instrumentality

of his doctors, and that, in this respect, he cannot rest or take any repose. Very well, I, Doctor Martin Luther, unworthy evangelist of our Lord Jesus Christ, hold this article [and “harp it on my harp”]—that faith alone, without works, justifies in the sight of God; and I declare that the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians, the pope, all the cardinals, bishops, priests, monks, nuns, princes, and nobles, all men, and all devils [the dragon, the beast from the sea, his great mouth, the beast from the earth, and the imitation Pagan Roman archdruid], must let it stand, and allow it to remain for ever. If they will undertake to combat this truth, they will bring down the flames of hell upon their heads. This is the true and holy gospel, and the declaration of me, Doctor Luther, according to the light of the Holy Spirit. Nobody has died for our sins but Jesus Christ the Son of God. I repeat it once more; should all the world and all the devils tear each other, and burst with fury, this is, nevertheless, true. And if it be He alone which takes away sin, it cannot be ourselves with our works; but good works follow redemption, as the fruit appears on the tree. This is our doctrine; and it is the doctrine which the Holy Spirit teaches with all true Christians. We maintain it in the name of God—Amen.’ It was thus Luther found, what all doctors and reformers had, to a certain degree, failed to discover. It was in Rome that God gave him this clear view of the fundamental doctrine of Christianity. He had come to the city of the pontiffs seeking the solution of some difficulties relative to a monastic order, and he carried away in his heart the safety of the church.

“On the 18th October, 1512, Luther was admitted a licentiate in theology, and took the following oath:—‘I swear to defend evangelical truth by every means in my power.’ The following day, in the presence of a numerous assembly, was formerly delivered to him the insignia of a doctor of theology. The oath, which he then took, was, as he relates, to his well-beloved Holy Scripture. He promised to preach it faithfully, to teach it purely, to study it

during his whole life, and to defend it by discussion and by writing, as far as God should enable him to do so. This solemn oath was Luther's call to be *The Reformer*. Called by the university and by his sovereign, in the name of the emperor and of the see of Rome itself, and bound before God, by the most solemn oath, he was thenceforth the intrepid hero of the word of life. On this memorable day Luther was dubbed knight of the Bible. Accordingly this oath taken to the Holy Scriptures, may be regarded as one of the causes of the renovation of the church. The infallible authority of the Word of God alone was the first and fundamental principle of the Reformation.

“All the reformations in detail which took place at a later period, were only consequences of the primary principle. One is scarcely able at the present time to form an idea of the sensation [“as the voice of many waters”] aroused by this elementary principle which is so simple in itself, but which had been lost sight of for so many ages [that it sounded as if the harpers harping with their harps sang a new song, instead of revived a song of earlier days]. The bold voices of all the Reformers soon proclaimed this powerful principle, at the sound of which Rome is destined to crumble away:—‘Christians, receive no other doctrines than those which are founded on the express words of Jesus Christ, his apostles, and prophets. No man, no assembly of doctors, are entitled to prescribe new doctrines.’ The call which the Reformer had received [from Mount Sion] became to him like one of those extraordinary calls which the Lord addressed to the prophets under the old Dispensation, and to the apostles under the new. The solemn engagement which he undertook made so deep an impression on his mind, that, in the sequel, the remembrance of this oath was sufficient to console him amid the greatest dangers and the sharpest conflicts. And when he saw all Europe agitated and shaken [“as the voice of many waters”], by the word which he had announced, when it seemed that the accusations of Rome [“as the voice of a great thunder”] the reproaches of many pious men, and the doubts and fears of his own easily-agitated heart, would make him hesitate,

fear, and give way to despair, he called to mind the oath which he had taken, and remained firm, tranquil, and full of joy. ‘I have advanced in the name of the Lord,’ said he on a critical occasion, ‘and I have put myself into His hands. His will be done. He who undertakes anything without a divine call, seeks his own glory; but I, Doctor Martin Luther, was compelled to become a doctor. Papism sought to stop me [with its “voice as of a great thunder”] in the discharge of my duty, and you see what has happened to it, and worse will happen. They will not be able to defend themselves against me. I desire in the name of the Lord to trample under foot the dragons and vipers. This will commence during my life, and be finished after my death.’

“From the hour when he took the oath Luther sought the truth solely for itself and for the church. Still deeply affected with recollections of Rome, he saw indistinctly before him a course which he determined to pursue with all the energy of his soul. The spiritual life which had been hitherto manifested within him was now manifested outwardly. This was the third period of his development. His entrance into the convent had turned his thoughts towards God; the knowledge of the forgiveness of sins and of the righteousness of faith, had emancipated his soul; and his doctor’s oath gave him that baptism of fire by which he became the Reformer of the church. In a discourse which he had written, apparently with a view of its being announced by the Provost of Litzkau, at the Council of Lateran, he affirmed that the corruption of the world was occasioned by the priests, who, instead of preaching the pure word of God, taught so many fables and traditions. According to him the word of life alone had power to accomplish the spiritual regeneration of man. Hence, even at this period, he made the salvation of the world depend on the re-establishment of sound doctrine, and not on a mere reformation of manners. Luther was not always perfectly consistent with himself; he entertained contradictory opinions; but a powerful intellect was displayed in all his writings. He boldly broke the links by which the systems of the

schools chained down human thought, passed beyond the limits to which past ages had attained, and formed new paths [and "sang as it were a new song"] for himself. God was in him. 'In my heart,' says he, 'faith in my Lord Jesus Christ reigns sole, and sole ought to reign. He alone is the beginning, the middle, and the end of all the thoughts which occupy my mind night and day. The desire of justifying ourselves is the source of all anguish of heart, whereas — he who receives Jesus Christ as a Saviour has peace, and purity of heart. Sanctification of the heart is entirely a fruit of *faith*; for faith is in us a divine work, which changes us and gives us a new birth, emanating from God himself.'

"At this time Luther preached discourses on the Ten Commandments. He afterwards directs his discourse against the superstitions with which Christendom then abounded, against signs and mysterious characters, observations of certain days and certain months, familiar demons, ghosts, the influence of the stars and wizards, metamorphoses, the patronage of saints etc. 'His mode of explaining the Scriptures,' says his illustrious friend Melancthon, 'was such that in the judgment of all pious and enlightened men, it was as if a new light had risen upon doctrine after a long dark night. [By chanting his "as it were a new song"], he brought back the hearts of men to the Son of God. The pious were charmed and penetrated with the sweetness of his doctrine [and his "harping with his harp"], while the learned received it gladly. One would have said that Christ, the apostles and prophets [seen in the vision on Mount Sion], were coming forth from darkness and a loathsome dungeon.' The firmness with which Luther fortified himself by Scripture, gave a great authority to his teaching, while other circumstances added to his power. His life corresponded to his words—his discourses were not merely from the life, they came from the heart, and were exemplified in his conduct. And when the Reformation burst forth, many influential men, who were much grieved at seeing the rents that were made in the church, won over by the Reformer's purity of conduct, and his admirable talents, not only did not oppose him, but even embraced the

doctrine to which his works bore testimony. The more they loved Christian virtue, the more they were inclined to the Reformer. All honest theologians were in his favour. Such is the testimony of those who knew him, in particular of Melancthon, the wisest man of his age, and Erasmus, Luther's celebrated opponent. Yet prejudice has dared to speak of his debauchery. Wittemberg was changed by this preaching of faith [this revival of a song that had fallen into desuetude], and became the focus of a light which was soon to illumine Germany, and diffuse itself over the whole church. 'I should like much,' said he to friar George, 'to know how it is with your soul. Is it not weary of its own righteousness? does it not breathe at length and confide in the righteousness of Christ? In our day, pride seduces many, especially those who do their utmost to become righteous. Not comprehending the righteousness which is freely given us of God in Christ Jesus, they would stand before him by their merits. But that cannot be. When you lived with us you were in this error, as I also was. I am still constantly fighting with it, and have not yet completely triumphed. O, my dear brother, learn to know Christ, and Christ crucified. Learn to *sing unto him a new song*; to despair of thyself, and say, Thou, O Lord Jesus! thou art my righteousness, and I am thy sin! Thou hast taken what is mine, and given me what is thine. What thou wert not, thou hast become, in order that what I was not, I might become. Take care, O my dear George, not to pretend to such a purity as will make you unwilling to acknowledge yourself a sinner; for Christ dwells in sinners only. He came down from heaven, where he dwelt among the righteous, that he might dwell also among sinners. Meditate carefully on the love of Christ. If our labours and afflictions could give us peace of conscience, why should Christ have died? Thou wilt find peace only in Him, by despairing of thyself, and of thy works, and learning with what love He opens His arms to thee, takes upon Him all thy sins, and gives thee all His righteousness.'

"Thus the powerful doctrine which had already saved the world in the days of the apostles, and which was to save it

a second time, in the days of the Reformers, was expounded by Luther with force and clearness. Stretching over numerous ages of ignorance and superstition [during which the “as it were a new song” of the Reformers had been suppressed], he here shook hands with St. Paul. The instructions of Luther bore fruit. Several of his disciples already felt themselves urged publicly to profess the truths which the lessons of their master revealed to them. The moment approached when the Reformation was to burst forth. God was hastening to prepare the instrument which he meant to employ. At the moment when that great blow was struck, pious and brave men came forth from their obscurity, and [“harping with their harps”] abandoned the retreat of the monastic life for the active career of ministers of the word of God. Even during the inspection of 1516, Luther by his words awoke many slumbering spirits, and hence this year has been called, *the morning star of the gospel day.*”

The terms “And they sung as it were a new song before the throne, and before the four beasts, and the elders,” having been amply satisfied by the historic testimony, that the theme of the Reformers’ chant was the revival of the doctrine, which had fallen into desuetude, of justification in the sight of God solely by faith in Jesus Christ, and not by works or other mediator; and the terms, “And no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth,” having been also satisfied by the instruction conveyed by the combined prophetic, gospel, and historic declarations that the holding of this faith is the distinctive and *exclusive* test of membership in the family of God, it will be readily seen that not only is the perfect harmony of our several conclusions demonstrated, but also that a standard is raised under which the professors of Christianity of all denominations may cast away the ceremonial banners and observances of their distinctive organisations, and, secure in a salvation which they can never merit but which is freely given, live in brotherly love and union one with another. Under this standard, of what use are gorgeous robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and

silver vases, and other pageantries perpetuating the observances in Pagan temples? Of what use are relics, picture-kissing, image-worship, and other outward signs of “And they worshipped the dragon?” Of what use are red, white, purple, and green frontals, fronticals, fald-stools, censers, thuribles, cassocks, stoles, chasubles, tunics, albs, maniples, chalices, pyxes, remonstrances, and other ritualistic emblematic displays? The righteousness of *faith*, we learn, surpasses any righteousness that they can confer, and is the only righteousness in which man can stand “without fault before the throne of God.” The fruit of this righteousness is peace, and quietness and assurance for ever, and its realisation by the Apocalyptic student, a fulfilment of the promise “Blessed is he that readeth, and they that hear the words of this prophecy.” And accordingly, whilst a glance at the withering effects on the religious world shown to us as resulting from the dragon-instigated Barbaric, Moslem, and Papal dominations, will fully account for the song of the Reformers being received as new, notwithstanding that it had been chanted over fifteen hundred years before, and that “an angel of the Lord” had then announced “to the shepherds abiding in the field, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord,” we are also well prepared to joyfully recognise the force which the prophecy further infuses into its “as it were a new song” by comprehending its instructions, and thus emphatically ratifying their truth, under the august title of *The everlasting gospel*. For the next terms are :—

“And I saw another,” or as it is in the Sinaitic manuscript before referred to, *an* “angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

The relative forces of the prophecy having demonstrated

that *justification by faith* and *the everlasting gospel* are synonymous terms, and having seen that *justification by faith* was the fundamental doctrine preached by Luther, it would appear at first sight that the prophetic demands from history on the present occasion are simply that that doctrine was extensively promulgated, and that its teachers exhorted the people to fear, glorify, and worship the living God. But we must not overlook the underlying force of the angel's exhortation, which reveals by implication, that the true God who made heaven and earth and the sea and the fountains of waters was not worshipped by the people, but that some other being had been substituted in his place. To this further demand, as we are already aware, history will have no difficulty in successfully replying, for if we turn to our last lecture p. 377 we find that the Apocalyptically and historically exhibited imitation Pagan Roman archdruid, familiarly known as the Roman Pontiff, was worshipped and glorified under the following titles and adorations:—
 “Our Shepherd—Our Physician—Another God upon earth—The Lion of the tribe of Judah—The promised Saviour—The Father of Fathers—The pontiff of Christians—The Vicar of Christ—The sight of thy divine Majesty does not a little terrify me, for I am not ignorant that all power, both in heaven and in earth, is given unto you; that prophetic saying is fulfilled in you, ‘all the kings of the earth shall worship him, and all the nations shall serve him’—The pope is come a light into the world, and men love darkness rather than light—All the kings of the west reverence the pope as God.” It is therefore most natural that the Reformers should exhort the people to turn from fearing, giving glory to, or worshipping this usurper, to the worship of the God who made heaven and earth, etc.; as also that they should proclaim that, simultaneously with the preaching of the everlasting gospel, the hour had come when this usurper would be judged and revealed as an impostor exposed to the wrath of the living God.

An extensive preaching of the doctrine of *justification by faith*, as opposed to the pretensions of the Roman pontiff, may be therefore considered to be the principal historical

atures revealed by the prophetic terms now under notice. Assured of the result, we turn to our second volume and find the following quotations from D'Aubigné's history of the reformation, presented as a faithful portraiture of those figures. Thus :—

At p. 116 we have, "Luther was daily growing in knowledge and in faith. He studied the decretals of the popes, and made discoveries which greatly modified his views. Writing to Spalatin, he says, 'I am reading the decretals of the popes, and let me say it in your ear, I know not whether the pope is Antichrist himself or only his apostle ; such a degree in these decretals is Christ outraged and sacrificed.' It was not Luther that separated from Rome, but Rome that separated from Luther, and by so doing rejected the ancient Catholic faith of which he was then a representative. Nor was it Luther that deprived Rome of her power, and compelled her bishop to descend from an arched throne. The doctrines which he announced, the doctrine of the apostles ["the everlasting gospel"], again vividly proclaimed ["as it were a new song"] throughout the church with great force and admirable purity, alone could prevail against a power by which the church had for ages been enslaved.

P. 118—"While the hand of Providence successfully ward off all the dangers which threatened him, Luther was boldly advancing to a result of which he was not himself aware. His reputation was extending, the cause of truth was gaining strength, and the number of the students at Wittemberg, among whom were the most distinguished young men in Germany, rapidly increased. In all countries, if we except Switzerland, and even France, where the gospel had been previously heard, the arrival of Luther's writings forms the first page in the history of the reformation. At the moment when the Roman pontiff entertained hopes of suppressing the work in Germany, it began in France, the Netherlands, Italy, Spain, England, and Switzerland ; and now, even should Rome hew down the original trunk, what would it avail ? The seeds are already diffused over every soil.

P. 122—"In regard to the Reformer, the veil which the school and the church had hung up in front of the sanctuary was rent from top to bottom. Constrained to engage in new inquiries, he arrived at unexpected discoveries. With equal astonishment and indignation he saw the evil in all its magnitude. While poring over the annals of the church, he discovered that the supremacy of Rome had no other origin than ambition on the one hand, and credulous ignorance on the other. The narrow point of view in which he had hitherto looked at the church was succeeded by one both clearer and wider. Instead of *a visible head seated on the banks of the Tiber*, he adored as sole head of his people, *that invisible and eternal Redeemer, who, according to his promise, is always, and in all parts of the world, in the midst of those who believe in his name*. The Latin church Luther no longer regarded as the universal church. The narrow barriers of Rome were thrown down; and he shouted for joy when he saw the glorious domain of Jesus Christ stretching far beyond them. *Henceforth* [an application of this term in this sense will be presently before us] he felt that he could be a member of the church of Christ without belonging to the church of the pope. Luther has fixed this as the moment of his emancipation from the papal yoke. 'Learn by me,' said he, 'how difficult it is to disencumber oneself of errors which the whole world confirms by its example, and which, from long habit, have become a second nature. For seven years I had been reading, and, with great zeal, publicly expounding the Holy Scriptures, so that I had them almost entirely by heart. I had also all the rudiments of knowledge and faith in the Lord Jesus Christ—that is to say, I knew that we were not justified and saved by our works, but by faith in Christ; and I even maintained openly that the pope is not head of the Christian church by divine authority; and yet I could not see the inference, viz., that certainly and necessarily the pope is of the devil [or Apocalyptic dragon]. For whatever is not of God must, of necessity, be of the devil. I no longer vent my indignation against those who are still attached to the pope, since I myself, after reading the Holy Scriptures so carefully and

for so many years, still clung to the pope with so much obstinacy.'

P. 134—"A vague and distant rumour of Eck's intrigues and success at Rome, awakened a warlike spirit in the Reformer, who, amid all his turmoil, had calmly studied the origin, progress, and usurpations of the papacy. His discoveries having filled him with surprise, he no longer hesitated to communicate them, and strike the blow which was destined, like the rod of Moses of old, to awaken a whole nation out of lethargy, the result of long bondage. Even before Rome had time to publish her formidable bull, he published his declarations of war. 'The time of silence,' exclaims he, 'is past, the time for speaking has arrived. The mysteries of Antichrist must at length be unveiled.' On the 24th June, 1520, Luther published his famous, *Appeal to his Imperial Majesty, and the Christian nobility of Germany, on the Reformation of Christianity*. This work was the signal of the attack which was at once to complete the rupture and decide the victory. . . ." P. 139—"This exhortation, being addressed to the German nobility, was soon in the hands of all those for whom it was intended. It spread over Germany with inconceivable rapidity. Luther's friends trembled, while Staupitz, and those who wished to follow gentle methods, thought the blow too severe. 'In our days,' replied Luther, 'whatever is treated calmly falls into oblivion, and nobody cares for it.' At the same time he displayed extraordinary simplicity and humility. 'Perhaps I am the precursor of Philip (Melancthon). Like Elias, I am preparing the way for him, in spirit and in power, that he may one day trouble Israel, and the house of Ahab.' But there was no occasion to wait for any other than he who had appeared, the house of Ahab was already shaken. The address to the German nobility was published on the 26th June, 1520, and in a short time 4,000 copies were sold, a number, at that time, unprecedented. The astonishment was universal, and the whole people ["as the voice of many waters"] were in commotion. The vigour, spirit, perspicuity, and noble boldness by which it was pervaded, made it truly a work for the people, who felt that one who

spake to them in such terms really loved them. The confused views which many wise men entertained were enlightened. *All became aware of the usurpations of Rome.* At Wittemberg, no man had any doubt whatever that the pope was Antichrist. Even the Elector's court, with all its timidity and circumspection, did not disapprove of the Reformer, but only awaited the issue. The nobility and the people did not even wait. The nation was awakened, and, at the voice of Luther, adopted his cause, and rallied around his standard. Nothing could have been more advantageous to the Reformer than this publication. In palaces, in castles, in the dwellings of the citizens, and even in cottages, all are now prepared, and made proof, as it were, against the sentence of condemnation which is about to fall upon the prophet of the people. All Germany is on fire, and the bull, come when it may, never will extinguish the conflagration.

“Luther's voice was not confined to Wittemberg; and if he failed to procure missionaries to carry his instructions to distant lands, God provided him with a missionary of a new description. The art of printing supplied the place of evangelists. The press was destined to make a breach in the Roman fortress. Luther had prepared a mine, the explosion of which shook the Roman edifice to its very foundations. This was his famous treatise on *The Babylonish Captivity of the Church*, which appeared 6th of October, 1520. Never had man displayed such courage under such critical circumstances. In this writing, he says, ‘I denied that the papacy was of God, but I granted that it had the authority of man. Now, after reading all the subtilties by which these sparks prop up their idol [or Apocalyptic “image to the beast, etc.”], I know that the papacy is only the kingdom of Babylon, and the tyranny of the great hunter Nimrod. I, therefore, beg all my friends, and all booksellers, to burn the books which I wrote on this subject, and to substitute for them the single proposition—The papacy is a general chase, by command of the Roman pontiff, for the purpose of running down and destroying souls. . . . The Christian people is the people of God led away into captivity to Babylon, and there robbed of their baptism. I

Learn that a new papal excommunication has been prepared against me. If so, the present book may be regarded as part of my future recantation. In proof of my obedience, the rest will soon follow, and the whole will, with the help of Christ, form a collection, the like to which Rome never saw or heard before.'

P. 152—"Wherefore, I Martin Luther most humbly supplicate the most serene, most illustrious, excellent, generous, noble, brave, sage, and potent lords, Charles, the Roman emperor, the electors, princes, counts, barons, knights, gentlemen, counsellors, towns, and commonalities, throughout Germany, to adhere to my protestation, and join me in resisting the Antichristian conduct of the pope, *for the glory of God*, the defence of the church, and of Christian doctrine, and the maintenance of free councils in Christendom. Let them do so, and Christ our Lord will richly recompense them by his eternal grace. But if there be any who despise my prayer, and continue to obey that impious man, the pope, rather than God ["Fear God, and give glory to him"], I, by these presents, shake myself free. Having faithfully warned their consciences, I leave them, as well as the pope, and all his adherents, to the sovereign judgment of God ["for the hour of his judgment is come"].

P. 153—"One of the oldest masters applied the torch. At the moment when the flames rose, the redoubted Augustin, dressed in his frock, was seen to approach the pile, holding in his hands, the Canon Law, the Decretals, the Clementines, the Extravagants of the popes, some writings of Eck, and the papal bull. The decretals having been the first consumed, Luther held up the bull, and saying, 'Since thou hast grieved the Lord's anointed, let the eternal fire grieve and consume thee,' threw it into the flames. Never was war declared with more energy and resolution. Luther quietly took the road back to the town, and the crowd of doctors, professors, and students, after a loud cheer returned with him to Wittemberg. 'In all the papal laws,' says Luther, "there is not one word to teach who Jesus Christ is. My enemies have been able by burning my books to

injure the truth in the minds of the common people, and, therefore, I have burnt their books in my turn. A serious struggle has now commenced. I began the work in the name of God, it will be terminated without me, and by his power.' Thus solemnly did Luther declare his separation from the pope and his church. It made the Christian world aware that there was now mortal war between him and the pope. On reaching the shore, he burnt his ships, and he left himself no alternative but that of advancing to the combat.

"Luther had returned to Wittemberg. Men's minds were excited. Next day the academic hall was fuller than usual. A feeling of solemnity prevailed throughout the audience in expectation of an address from the doctor. He commented on the Psalms. Having finished his lecture, he paused for a few moments, and then said firmly:—'Be on your guard against the laws and the statutes of the pope. I have burned the decretals, but it is mere child's-play. It is time, and more than time, to burn the pope. I mean,' he instantly resumed, 'the see of Rome, with all its doctrines and abominations.' Then assuming a solemn tone, he said:—'If you do not with all your heart, combat the impious government of the pope, you cannot be saved. Whoever takes pleasure in the religion and worship of the papacy will be eternally lost in the life to come. If we reject it, we may expect all kinds of dangers and even the loss of life. But it is far better to run such risks in the world than to be silent. As long as I live I will warn my brethren of the sore and plague of Babylon, lest several who are with us, fall back with the others into the abyss of hell.'

"It is scarcely possible to imagine the effect produced upon the audience by language, the energy of which still makes us wonder. 'None of us,' adds the candid student to whom we owe the fact, 'at least if he be not a block without intelligence, none of us doubt that it contains the simple truth. *It is evident to all the faithful, that Dr. Luther is an angel of the living God, called to feed the long-bewildered sheep of Christ with the divine word.*' This discourse, and the act which crowned it, mark an important epoch in the Re-

formation. The Leipsic discussion had detached Luther outwardly from the pope. But the moment when he burned the bull was that in which he declared, in the most expressive manner, his entire separation from the bishop of Rome and his church, and his attachment to the church universal, as founded by the apostles of Jesus Christ. After three centuries the fire which he kindled at the east gate is still burning.

“The firmness of Luther was communicated to his friends. The whole nation rallied round him. Carlstadt raised his voice against ‘the raging lion of Florence,’ who tore divine and human laws to pieces, and trampled under foot the principles of eternal truth. Melancthon addressed the states of the empire. Luther himself spoke not more forcibly; ‘Luther implores your faith and zeal, and all pious men implore with him, some with loud voices, and others with groans and sighs. Remember, princes of the Christian people, that you are Christians, and rescue the sad wrecks of Christianity from the tyranny of Antichrist. [“Fear God, and give glory to him, and worship him who made heaven and earth, etc.”]. You are deceived by those who pretend that you have no authority over priests. The same spirit which animated Jehu against the priests of Baal, urges you, in imitation of that ancient example, to abolish the Roman superstition — a superstition far more horrible than the idolatry of Baal.’

P. 156—“War is declared on all sides. The combatants have thrown away their scabbards. The word of God has resumed its rights [“the everlasting gospel is preached, saying with loud voice, Fear God, and give glory to him,” etc.], and deposes him who had gone the length of usurping God’s place. . . . ‘One thing I am sure of,’ says Luther, ‘the word of God is with me and is not with them. It is said also that I advance novelties [“as it were a new song”], and that it is impossible that all other doctors have for so long a period been mistaken. No, I do not preach novelties [my song is not new]. But I say, that all Christian doctrines have disappeared, even among those who ought to have preserved them; I mean bishops and the learned. I

doubt not, however, that the truth has remained in some hearts, should it even have been in infants in the cradle. Poor peasants, mere babes, now understand Jesus Christ better than the pope, the bishops, and the doctors.' To the accusation of rejecting the holy doctors of the church, Luther replies, 'The Bible is Lord and master.' He afterwards reviews the propositions condemned in the bull as heretical, and demonstrates their truth by proofs drawn from Holy Scripture. With what force, in particular, does he now ["preach the everlasting gospel"] maintain *the doctrine of grace*. 'What!' says he, 'nature will be able, before and without grace, to hate sin, avoid it, and reject it; while that, even since grace is come, this nature loves sin, seeks it, desires it, and ceases not to combat grace, and to be irritated against it. No, it is not by considering sin and its consequences that we attain to repentance, but by contemplating Jesus Christ, his wounds, and boundless love. The knowledge of sin must result from repentance, and not repentance from the knowledge of sin. Knowledge is the fruit, repentance is the tree. With us the fruit grows upon the tree, but, it would seem that, in the states of the holy father, the tree grows upon the fruit.' The powerful words of the Reformer penetrated all minds. The sparks of light which each word threw out were communicated to the whole nation.

P. 160—"Writing to Spalatin, Luther says, 'If the gospel was of a nature to be propagated or maintained by the power of the world, God would not have entrusted it to fishermen. To defend the gospel appertains not to the princes and pontiffs of this world. They have enough to do to shelter themselves ["for the hour of his judgment is come"] from the judgments of the Lord and his Anointed. If I speak, I do it in order that they may attain the knowledge of the divine word, and be saved by it.'

P. 163—"The word—the word uttered loudly and boldly; such is Luther's weapon.

P. 164—"Ambrose Catherin, a Roman theologian, had written against him. 'I will stir up the bile of the Italian *beast*,' said Luther, and he kept his word. In his reply he

proved by the revelations of Daniel and St. John, by the epistles of St. Paul, St. Peter, and St. Jude, that the reign of Antichrist, predicted and described in the Bible, was the papacy. 'I know for certain,' says he in conclusion, 'that our Lord Jesus Christ lives and reigns. Strong in this assurance, I would not fear thousands of popes ["Fear God, and give glory to him"]. May God at length visit you according to his infinite power, and cause the day of the glorious advent of his Son to shine, that day in which he will destroy the wicked, and let all the people say, Amen!' And all the people did say, Amen! A holy fear took possession of men's souls. They saw Antichrist seated on the pontifical throne. This new idea, an idea which derived great force from the prophetic description, being thrown by Luther [as "an angel flying in the midst of heaven"] into the midst of his age, gave Rome a dreadful shock. *Faith in the divine word was substituted for that which, till then, the church alone had obtained, and the power of the pope, which had long been adored by the people, became the object of their hatred and terror* ["For the hour of his judgment is come"].

"Germany replied to the papal bull by surrounding Luther with acclamations. The church of the convent and the town church were too small for the crowds eager to hear the words of the Reformer [as he preached "the everlasting gospel"]. Letters full of consolation and faith, from princes, noble and learned men, reached Luther from all quarters. All wished to see the man whose word alarmed the pope, and caused the pontiff of the west to totter on his throne. The enthusiasm of Luther's friends increased from day to day. Ulric von Hütten said to the legate Carracioli in one of his publications, 'the mists with which you blinded us are cleared away—the gospel is preached—the truth proclaimed—the absurdities of Rome treated with contempt—your ordinances languish and die—liberty begins.'

"Still the Reformer's whole course was not one of exultation and triumph. In a letter to Staupitz, Luther says, 'Christ is condemned, spoiled, blasphemed; it is time not to fear, but to cry aloud ["Fear God and give glory to him"].

I shall be called proud and avaricious, an adulterer, a murderer, an antipope, a man guilty of all crimes. It matters not, so long as they cannot accuse me of having kept an impious silence at the moment when the Lord was grieved, and said—I looked on my right hand, and beheld, but there was no man that would know me. The word of Jesus Christ is not a word of peace, but a sword. If you will not follow Jesus Christ, I will walk alone, advance alone, and gain the day.’ Thus Luther marked those who were faint-hearted, and recalled them to their posts. *His exhortations were everywhere heard.* His letters rapidly succeeded each other. Three presses were constantly employed in multiplying his writings. His words had free course among the people; strengthened consciences which the confessionals had alarmed; raised up those ready to faint in convents, and maintained the rights of truth in the palaces of princes. ‘Amid the tempests which assail me,’ wrote he to the Elector, ‘I always hoped I would one day find peace. But I now see it is only a man’s thought. Day after day the wave is rising, and I already stand in the midst of the ocean. The tempest breaks loose with fearful roar. With one hand I grasp the sword, and with the other build up the walls of *Sion*. Her ancient links are snapt asunder, broken by the hand which darted *the thunders* of excommunication against her. Excommunicated by the bull, I am loosed from the authority of the pope and monastic laws. With joy I embrace the deliverance.’

“If great is the influence of a human idea in penetrating the masses, what must be the power of an idea sent down from heaven [from Mount Sion], when God opens the door of the human heart. The world has not often seen such a power in operation. It did see it, however, in the first days of Christianity and in those of the Reformation, and it will see it in days yet to come. Men who disdained the world’s wealth and grandeur, and were contented to lead a life of pain and poverty, began to move in behalf of the holiest thing upon the earth—the doctrine of faith and grace. *In this heaving of society, all the religious elements were brought into operation, and the fire of enthusiasm hurried men boldly*

ward into a new life, an epoch of renovation which had just ended so majestically, and towards which Providence was hastening the nations.

“The Reformation, which commenced with the struggles of an humble soul in the cell of a convent at Erfurt, had never ceased to advance. An obscure individual with the word of life [“the everlasting gospel”] in his hand, had stood erect in the presence of worldly grandeur, and made it tremble. This word he had opposed first to Tezel and his numerous host; and these avaricious merchants, after a momentary resistance, had taken flight. Next, he had opposed it to the legate of Rome at Augsburg, and the legate, paralysed, had allowed his prey to escape. At a later period he had opposed it to the champions of learning in the halls of Leipsic, and the astonished theologians had seen their syllogistic weapons broken to pieces in their hands. At last he had opposed it to the pope, who, disturbed in his sleep, had risen up from his throne, and raged at the troublesome monk; but the whole power of the head of Christendom, this word had paralysed. It moved to triumph over the emperor of the west, over the kings and princes of the earth, and then, victorious over all the powers of the world, take its place in the Church, to reign in it as the pure word of God.

P. 171—“The pope issues a new bull; and the excommunication, with which till then the heretical doctor had been merely threatened, is in distinct terms pronounced against him and all his adherents. Thundered at by the pope [“as the voice of a great thunder”], he, with new resolution took refuge in Christ. Driven from the external temple, he felt more strongly that he himself was a temple inhabited by God. ‘It is a glorious thing,’ said he, ‘that sinners believing in Jesus Christ, and eating his flesh, receive him within us with all his strength, power, wisdom, and justice, according as it is written—He who believeth in me, dwelleth in me, and I in him. Christians often stumble, and in external appearance are all feebleness and disgrace. It no matter; within this infirmity and folly dwells secretly a power which the world cannot know [for “no man could

learn that song but the hundred and forty and four thousand, which were redeemed from the earth”], but which overcomes the world; for Christ remaineth in them. I have sometimes seen Christians walking with a halt, and in great weakness; but when the hour of combat or appearance at the world’s bar arrived, Christ of a sudden acted within them, and they became so strong and resolute that the devil in dismay fled before them.’ In regard to Luther, such an hour was about to peal, and Christ, in whose communion he dwelt, was not to forsake him.

“Meanwhile Rome naturally rejected him. The Reformer and all his partisans, whatever their rank and power, were anathematised, and deprived personally, as well as in their descendants, of all their dignities and effects. Every faithful Christian, as he loved his soul’s salvation, was ordered to shun the sight of the accursed crew [seen in the Apocalyptic vision standing with the Lamb on Mount Sion]. Wherever heresy had been introduced, the priests were, on Sundays and festivals, at the hour when the churches were best filled, solemnly to publish the excommunication. They were to carry away the vessels and ornaments of the altar, and lay the cross upon the ground; twelve priests, with torches in their hands, were to kindle them and dash them down with violence, and extinguish them by trampling them under their feet; then the bishop was to publish the condemnation of the impious men; all the bells were to be rung; the bishop and priests were to pronounce anathemas and maledictions, and preach forcibly against Luther and his adherents.

“Twenty-two days had elapsed since the excommunication had been published at Rome, and it was perhaps not yet known in Germany, when Luther, learning that there was again some talk of calling him to Worms, addressed the Elector in a letter written in such terms that Frederick might communicate it to the Diet. ‘I rejoice with all my heart, most serene lord,’ said he, ‘that his imperial majesty means to bring this affair under consideration. I call Jesus Christ to witness that it is the cause of Germany, of the Catholic church, of the Christian world, and of God himself; and

not of any single man, and more especially such a man as I. I am ready to repair to Worms, provided I have a safe-conduct, and learned, pious, and impartial judges. I am ready to answer—for it is not in a spirit of rashness, or with a view to personal advantage, that I have taught the doctrine with which I am reproached; I have done it in obedience to my conscience, and to the oath which, as doctor, I took to the Holy Scriptures; I have done it for *the glory of God*, the safety of the Christian church, the good of the German nation, and the extirpation of many superstitions, abuses, and evils, disgrace, tyranny, blasphemy, and impiety.’ This declaration, in the solemn circumstances in which it was made, is deserving of our attention. We here see the motives which influenced him, and the primary causes which led to the renovation of Christian society.

P. 192—“Luther, after he had prayed, found the peace of mind, without which no man can do anything great. He read the word of God; he glanced over his writings, and endeavoured to put his reply into proper shape. The thought that he was going to bear testimony to Jesus Christ and his word, in presence of the emperor and the empire, filled him with joy. The moment of appearance was drawing near; he went up with emotion to the sacred volume, which was lying on his table, *put his left hand upon it, and lifting his right toward heaven, swore to remain faithful to the gospel, and to confess his faith freely*, should he even seal his confession with his blood. After doing so, he felt still more at peace. At four o’clock the herald presented himself and conducted him to the place where the Diet sat. . . . ‘Doctor Martin Luther,’ says the act of Worms, ‘replied in the most humble and submissive manner. He did not raise his voice; he spoke not with violence, but with candour, meekness, suitableness, and modesty, and yet with great joy and Christian firmness.’ He severally defended his books in which he treats of faith and good works, those composed against the papacy, and those written against private individuals; advanced the most powerful reasons for not retracting their contents; and concluded his reply by saying:—‘Still I am a mere man and not God; and I will

defend myself as Jesus Christ did. He said, "If I have spoken evil, bear witness of the evil." How much more should I, who am but dust and ashes, and so apt to err, desire every one to state what he can against my doctrine? Wherefore, I implore you, by the mercies of God, you, most serene emperor, and you, most illustrious princes, and all others of high or low degree, to prove to me, by the writings of the prophets and the apostles, that I am mistaken. As soon as this shall have been proved, I will forthwith retract all my errors, and be the first to seize my writings and cast them into the flames. What I have just said shows clearly, I think, that I have well considered and weighed the dangers to which I expose myself; but far from being alarmed, it gives me great joy to see that *the gospel is now, as in former times*, a cause of trouble and discord. This is the characteristic and the destiny of the word of God. "I come not to send peace, but a sword," said Jesus Christ. God is wonderful and terrible in working; let us beware, while pretending to put a stop to discord, that we do not persecute the holy word of God, and bring in upon ourselves a frightful deluge of insurmountable dangers, present disasters, and eternal destruction.'

P. 194—" 'You are asked,' said the chancellor, 'to give a clear and definite reply. Will you or will you not retract?' Luther then replied, without hesitation, 'Since your most serene majesty, and your high mightinesses, call upon me for a simple, clear, and definite answer, I will give it; and it is this. I cannot subject my faith either to the pope or to councils, because it is clear as day that they have often fallen into error, and even into great self-contradiction. If, then, I am not disproved by passages of Scripture, or by clear arguments; if I am not convinced by the very passages which I have quoted, and so bound in conscience to submit to the word of God, I neither can nor will retract anything, for it is not safe for a Christian to speak against his conscience.' Then, looking around on the assembly, before which he was standing, and which held his life in its hands. 'Here I am,' says he, 'I cannot do otherwise; God help me. Amen.'

“Luther thus pronounces these sublime words, which have not lost their thrilling effect after the lapse of three centuries; thus speaks the monk before the emperor and the magnates of the empire, and this poor and feeble individual, alone, but leaning on the grace of the Most High, seems greater and stronger than them all. His word has a power against which all these mighty men could do nothing. The empire and the church on the one side, the obscure individual on the other, have been confronted. God had assembled these kings and prelates that he might publicly bring their wisdom to nought. The assembly were amazed. Several princes could scarcely conceal their admiration. The emperor, changing his first impression, exclaimed, ‘The monk speaks with an intrepid heart and immovable courage.’ The Spaniards and Italians alone felt disconcerted, and soon began to deride a magnanimity which they could not appreciate.

P. 200—“ ‘Most serene princes!’ replied Luther, ‘I give you thanks for your solicitude, for I am only a poor man, and am too humble to be exhorted by such high lords. My lessons, it is said, give offence; I answer that the gospel of Christ cannot be preached without offence. How then should this fear or apprehension of danger detach me from the Lord, and from this divine word, which is the only truth? No, rather give my body, my blood, and my life!’

P. 202—“Luther was well aware that this message was the first step in his condemnation. ‘It has happened as Jehovah pleased,’ said he, meekly, ‘Blessed be the name of Jehovah.’ Then he added, ‘Before all things, very humbly and from the bottom of my heart, I thank his majesty, the electors, princes, and other states of the empire, for having listened to me with so much kindness. I have desired, and do desire one thing only—a reformation of the church agreeably to Holy Scripture. I am ready to do everything in humble submission to the will of the emperor. Life and death, honour and disgrace, are all alike to me: I make only one reservation—the preaching of the gospel; for, says St. Paul, “The word of God cannot be bound.”’

P. 208—"After the violent combat which Luther had been obliged to maintain, God was pleased to conduct him to a peaceful resting-place. The man, of whom the champions of Rome were always in pitiless pursuit, behoved for a time to disappear from the world. It was necessary that personal achievements should be eclipsed in order that the revolution about to be accomplished might not bear the impress of an individual. It was necessary that man should retire, and God alone remain, moving, by His Spirit, over the abyss in which the darkness of the middle age was engulfed, and saying—'Let there be light.'

P. 209—"The grief of the friends of the Reformation was prolonged. Spring passed away, succeeded by summer, autumn, and winter; the sun finished his annual course, and the walls of the Wartburg still confined their prisoner. The truth is laid under interdict by the Diet; its defender, shut up within the walls of a strong castle, has disappeared from the stage of the world, none knowing what has become of him. Aleander triumphs and the Reformation seems lost; but God reigns, and the blow, which apparently threatened to annihilate the cause of the gospel, will serve only to save its intrepid minister and extend the light of faith.

P. 210—"Let us leave Luther a captive in Germany on the heights of Wartburg, and let us see what God was then doing in the other countries of Christendom. At the moment when the decree of the Diet of Worms appeared, a continually increasing movement was beginning to shake the quiet valleys of Switzerland. The voice which was heard in the plains of Upper and Lower Saxony was answered from the bosom of the Helvetic mountains by the energetic voices of its priests, its shepherds, and the citizens of its warlike cities. The partisans of Rome, seized with terror, exclaimed that a vast and dreadful conspiracy was everywhere formed against the church. The friends of the gospel, filled with joy, said, that as in spring a living breath is felt from the streams which run into the sea up to the mountain tops, so, throughout all Christendom, the Spirit of God was now melting the ices of a long winter, and

covering with verdure and flowers the lowest plains as well as the steepest and most barren rocks. Germany did not communicate the truth to Switzerland, nor Switzerland to France, nor France to England. All those countries received it from God, just as one part of the world does not transmit the light to another part, but the same shining globe communicates it directly to all the earth. Christ, the day-spring from on high, infinitely exalted above all mankind, was, at the period of the Reformation, as at that of the establishment of Christianity, the Divine fire which gave life to the world. *In the sixteenth century one and the same doctrine was at once established in the homes and churches of the most distant and diversified nations.* The reason is, that *the same Spirit was everywhere at work producing the same faith.* The Reformation of Germany and that of Switzerland demonstrate this truth. Zuinglius had no intercourse with Luther. There was, no doubt, a link between these two men; but we must search for it above the earth [on the Mount Sion]. He who from heaven gave the truth to Luther, gave it to Zuinglius. God was the medium of communication between them. ‘I began to preach the gospel,’ says Zuinglius, ‘in the year of grace, 1516, in other words, at a time when the name of Luther had never been heard in our country. I did not learn the doctrine of Christ from Luther. If Luther preaches Christ, he does what I do, that is all.’

“But if the different reformations, which all proceeded from the same spirit, thereby acquired great unity, they also received certain peculiar features, corresponding to the different characters of the people among whom they took place. In Germany the ruling spirit was monarchical, in Switzerland it was democratic. In Germany, the Reformation had to struggle with the will of princes; in Switzerland, with the will of the people. The victory over the papacy on the other side of the Rhine was the work of years, but on this side of it, it required only months or days.

“In Germany, Luther’s person stands forth imposingly from the midst of his Saxon countrymen. He seems to struggle alone in his attack on the Roman Colossus, and

wherever the battle is fought, we see his lofty stature on the field of battle—Luther is, as it were, the monarch of the revolution which is being accomplished. In Switzerland, several cantons are at once engaged in the contest. We see a confederacy of Reformers, and are astonished at their numbers. No doubt there is one head which stands elevated above the rest, but no one has the command. It is a republican magistracy, where each presents his peculiar physiognomy, and exercises his separate influence. We have Wittenberg, Zuinglius, Capito, Haller, Ecolampadius. Again, we have Oswald Myconius, Leo Juda, Farel, and Calvin; and the Reformation takes place at Glaris, Bâle, Zurich, Berne, Neufchatel, Geneva, Lucerne, Schaffhausen, Appenzel, St. Gall, and in the Grisons. In the Reformation of Germany, one scene only is seen, and that one level like the country around; but in Switzerland, the Reformation is divided, as Switzerland itself is divided by its thousand mountains.

“In France, not only had the Reformation to combat infidelity as well as superstition, there was a third enemy which it had not encountered, at least in so powerful a form, among the Germanic nations,—I mean immorality. Everywhere, no doubt, but especially in France, the Reformation behoved to be not only doctrinal and ecclesiastical, but also moral. The violent enemies whom the Reformation thus encountered at the very outset among the French, stamped it with a peculiar character. Nowhere did it dwell so much in dungeons, and resemble primitive Christianity in faith and charity, and the number of its martyrs. If in the countries of which we have hitherto spoken, the Reformation was more glorious by its triumphs, in those to which our attention is now to be directed, it was rendered more glorious by its defeats. If elsewhere it can show more thrones and sovereign councils, here it can enumerate more scaffolds and *meetings in the wilderness*. Whoever knows what constitutes the true glory of Christianity on the earth, and the features which give it a resemblance to its Head, will, with a deep feeling of respect and love, study the history, the often times bloody history, of the Reformers

and the Reformation in France. Before 1512, at a time when Luther had not yet acquired any distinction in the world, at a period when Zuinglius had not even begun to devote himself zealously to sacred literature, and was crossing the Alps to fight for the pope, Paris and France heard the delivery of vital truths, out of which the Reformation was to spring, and minds fitted to propagate them were receiving them with holy avidity. Hence Theodore Beza, speaking of Lefevre of Etaples, hails him as the individual ‘who courageously began *the revival of the pure religion* [“the everlasting gospel”] of Jesus Christ;’ and he remarks that ‘from the audience of the doctor of Etaples, proceeded several of the most distinguished men of their age and of the church.’

“The Reformation in France, therefore, was not a foreign importation. It had its birth on the French soil. We have seen that the Swiss Reformation was independent of the German Reformation. The French Reformation, was in its turn, independent of both. The work began at once in these different countries without any communication with each other. The time was accomplished, the people were prepared, and God began the renovation of the church in all quarters at once. Such facts demonstrate that the great revolution of the sixteenth century was a Divine work [emanating from Mount Sion]. The French Reformers were the first whom the blast of the heavenly trumpet in the sixteenth century awoke, and they were the first who appeared equipped and arrayed on the field of battle. Nevertheless Luther is the great workman of the sixteenth century, and, in the most extensive sense, the first Reformer.

“Four years had elapsed since an ancient doctrine had again been preached in the church. *The great doctrine of salvation by grace, formerly published in Asia, Greece, and Italy by Paul and his brethren, and again after several centuries discovered in the Bible by a monk of Wittemberg, had echoed* [“as it were a new song”] from the plains of Saxony to Rome, Paris, and London, and the lofty mountains of Switzerland had repeated its energetic accents.

The fountains of truth, liberty, and life had been again opened to humanity. But though all within was new, yet all without seemed to have remained as before. The constitution of the church, its ritual, and discipline, had not undergone any change. Everywhere the ["as it were"] *new gospel* resounded beside the ancient ritual. There was a new faith in the world, but not new works. Luther seemed to consider it quite natural that, while men were receiving his writings with enthusiasm, they should at the same time remain devotedly attached to the abuses which these writings attacked. It might even be thought that he had traced out his plans beforehand, and resolved to produce a change of minds before introducing a change of forms. This, however, were to ascribe to him a wisdom, the honour of which belongs to a higher source. He executed a plan which was not of his own devising. These matters he was able at a later period to acknowledge and comprehend, but he had not imagined them, and accordingly had not regulated them. God took the lead; Luther's part was to follow. A new era in the Reformation is about to commence. The truth is already re-established in doctrine, and doctrine is now going to re-establish the truth in all the forms of the church and of society. On those dogmas which have been so powerfully shaken, depend customs which are beginning to give way, and which must disappear along with them. Sacraments, ritual, hierarchy, vows, constitution, domestic life, public life, all are about to be modified. The ship which has been slowly and laboriously built, is about to leave the dock, and be launched on the vast ocean. The captivity of the Wartburg separates these two periods. Providence, which designed to give a mighty impulse to the Reformation, had prepared its progress by leading him who was selected to be the instrument of it into profound retirement. For a time the work seemed buried with the workman; but the seed must be deposited in the earth in order to produce fruit; and from the prison, which seemed destined to be the Reformer's tomb, the Reformation is going to come forth to make new conquests, and *rapidly diffuse itself over the whole world.*

Hitherto the Reformation had been concentrated in the person of the Reformer. His appearance before the Diet of Worms was undoubtedly the sublimest moment of his life. His character then appeared almost exempt from blemish, and hence it has been said, that if God, who hid the Reformer during ten months within the walls of the Wartburg, had, at that moment, withdrawn him for ever from the eyes of the world, his end would have been a kind of apotheosis. But God wills not an apotheosis for his servants; and Luther was preserved to the church in order that he might show, by his very faults, that the faith of Christians must be founded on the word of God alone. He was abruptly transported far from the scene where the great revolution of the sixteenth century was in course of accomplishment; *the truth which he had for four years so powerfully preached* continued in his absence to act upon Christendom, and the work of which he was only a feeble instrument, thenceforth bore not the impress of man, but the seal of God himself.

“The moment had arrived when the Reformation was to pass from the speculations of theologians into private life, and yet the great instrument by which the transaction was to be effected, was not yet in existence. This wondrous and mighty engine, destined to assail the edifice of Rome from all quarters with bolts which would demolish its walls; to lift off the enormous weight under which the papacy held down the half-suffocated church, and give to humanity itself an impulse which it should retain to the latest ages, was to come forth from the old castle of the Wartburg, and enter the world with the Reformer the very day when his captivity should terminate. The further the church was removed from the period when Jesus Christ, the true light of the world, dwelt in it, the more need she had of the lamp of the word of God, which was to transmit the brightness of Jesus Christ unimpaired to the latest ages. But this divine word was then unknown to the people. Attempts at translation from the Vulgate, in 1477, 1490, and 1518 had succeeded ill, were almost unintelligible, and from their high price, beyond the reach of the people. It had even

been prohibited to give the Bible to the Germanic church in the vulgar tongue. Besides, the number of those able to read was inconsiderable, so long as there was no work in the German tongue of deep and universal interest. Luther was called to give the Scriptures to his country. The same God who withdrew St. John to Patmos, there to write his Revelation, had shut up Luther in the Wartburg to translate his word. This great work, which it would have been difficult for him to undertake amid the distractions and occupations of Wittemberg, was destined to establish the new edifice on the primitive rock, and *bring back Christians, after so many ages of scholastic subtilties, to the pure and primary source of redemption and salvation.* The wants of the church pleaded strongly; they demanded this great work, and Luther was to be trained by his own deep experience for the performance of it. Faith in the word of God had made him free. The numerous and powerful links which had *for ages* chained and bound Christendom, were broken, destroyed, and scattered in fragments around him, and he nobly raised his head, free of everything, save the word. This independence of men, this submission to God, which he had learned in the Holy Scriptures, he wished the church to possess. But, in order to accomplish this, it was necessary to give her back the revelation of God. It was necessary that a mighty hand should throw back the ponderous gates of that arsenal of the word of God, in which Luther himself had found his armour, and that those vaults and ancient halls which no foot had traversed for ages, should be *again* opened wide to the Christian people for the day of battle.

“Luther had already translated different portions of the Holy Scriptures; the seven penitential psalms had been his first labour. Jesus Christ, John the Baptist, and the Reformation, alike began with the doctrine of repentance, which is the first beginning of renovation in the individual and in the race. These essays had been received with avidity; all wished for more; and this call from the people was to Luther a call from God himself. He formed the design of responding to it. He was a captive behind high

walls. True! He will employ his leisure in transferring the word of God into the language of his people. This word will shortly descend with him from the Wartburg; it will circulate among the population of Germany, and put them in possession of spiritual treasures. ‘*Let this single book, exclaims he, be in all tongues, in all hands, before all eyes, in all ears, and in all hearts.*’ [“And I saw an angel having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”] Admirable words! which a distinguished society for translating the Bible into the language of all nations, is now, after three centuries, engaged in carrying into effect. Luther opened the Greek text of the evangelists and the apostles, and undertook the difficult task of making these inspired teachers speak his mother tongue—an important epoch in the history of the Reformation, which was thenceforth no longer in the hand of the Reformer. The Bible came forward; Luther drew back; God showed himself and man disappeared. The Reformer has placed THE BOOK in the hands of his contemporaries. Every one can now listen to God himself. As for Luther, he from this time mingles in the crowd, and takes his place among those who come to draw at the common fountain of light and life.”

The historical features portrayed by “And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters,” having been amply exhibited in the foregoing extracts, it only remains to be remarked, before passing to the next terms, that the approaching fulfilment of this predicted revival of gospel-preaching was marked by a similar testimony to that which distinguished its first promulgation, when, as we have seen, the appearance of false Christs, amongst other foreshown preliminary signs, was the precursor of the predicted advent of the Messiah. For we find

in *Mosheim's Ecclesiastical History*, Cent. xiii., cap. ii. § 33, that the Doctor writes:—

“ This dispute concerning the true sense of the rule of St. Francis was followed by another of equal moment, which produced new and unhappy divisions among the monks of that order. About the commencement of this century, there were handed about in Italy several pretended prophecies of the famous Joachim, Abbot of Sora in Calabria, whom the multitude revered as a person divinely inspired, and equal to the most illustrious prophets of ancient times. The greatest part of these predictions were contained in a certain book, entitled *The Everlasting Gospel*, and which was also commonly called *The Book of Joachim*. This Joachim, whether a real or fictitious person we shall not pretend to determine, among many other future events, foretold the destruction of the church of Rome, whose corruptions he censured with the greatest severity, and the promulgation of a new and *more perfect gospel in the age of the Holy Ghost*, by a set of poor and austere ministers, whom God was to raise up and employ for that purpose. For he divided the world into *three ages*, relative to the three dispensations of religion that were to succeed each other in it. The two *imperfect ages*, to wit, the age of the Old Testament, which was that of the *Father*, and the age of the New, which was under the administration of the *Son*, were, according to the predictions of this fanatic, now past, and the third age, even that of the *Holy Ghost*, was at hand. The *Spiritual*, *i.e.* the austere Franciscans, who were, for the most part, well-meaning, but wrong-headed enthusiasts, not only swallowed down, with the most voracious and implicit credulity, the prophecies and doctrines that were attributed to Joachim, but applied these predictions to themselves, and to the rule of discipline established by their holy founder St. Francis; for they maintained that he delivered to mankind the *true gospel*, and that he was the angel whom St. John saw flying in the midst of heaven.

“ At the very time that the intestine divisions among the Franciscans were at the greatest height, one of the *Spiritual*

friars, whose name was Gerhard, undertook the explication of the *Everlasting Gospel* attributed to Joachim, in a book which appeared in the year 1250, under the title of *Introduction to the Everlasting Gospel*. In this book, the fanatical monk, among other enormities, as insipid as impious, inculcated the following detestable doctrine; ‘That St. Francis, who was the angel mentioned in the Revelations, xiv. 6, had promulgated to the world the true and everlasting gospel of God; that the gospel of Christ was to be abrogated in the year 1260, and to give place to this new and everlasting gospel, which was to be substituted in its room; and that the ministers of this great reformation were to be humble and bare-footed friars, destitute of all worldly emoluments.’ When this strange book was published at Paris in the year 1254, it excited in the doctors of the church, and, indeed, in all good men, the most lively feelings of horror and indignation against the Mendicant friars who had already incurred the displeasure of the public on other accounts. This universal ferment engaged the Roman pontiff, Alexander IV., though much against his will, to order the suppression of this absurd book in the year 1255; he, however, took care to have this order executed with the greatest possible mildness, lest it should hurt the reputation of the Mendicants, and open the eyes of the superstitious multitude. But the university of Paris was not satisfied with these gentle and timorous proceedings; and consequently its doctors repeated without interruption their accusations and complaints, until the extravagant production, that had given such just and general offence, was publicly committed to the flames.”

And seeing that in the nineteenth century, the expectation of a future gospel which is to be everlasting and therefore more glorious than the gospel of Christ, which it is to supersede, is based and preached, upon the authority of our text, by the members of a community which presents itself as embodying the purest human model of Christians, both in spirit and visible worship, and which has been previously referred to as holding, “That the present age is a parenthetical period, during which the original purpose of God,

having been arrested by the perversity of the Jews, are held in abeyance," it is difficult to conceive a more unqualified cause for congratulation and thankfulness than that which the Apocalyptic student enjoys in the escape from entanglement afforded him by his prophetic and historic instructors. They sound the gospel trumpet of redemption by Jesus Christ, and enchant him with the inspiring harmony of its heavenly notes; they extend before him the gospel line sharply and clearly defined, and comfort him by the assurance that his admission within the hallowed and happy precincts of its boundary depends, not upon the imperfect righteousness of works, but upon the perfect righteousness of *faith*, which, resting on the word of God, believes, without questioning, that, by the gift of God, eternal life is its inheritance. They show him that this faith does not argue dispute, or reason, nor does it give ear to ifs, buts, or "how can these things be," but simply replies to all insidious doubts suggested by human wisdom—I ask not how, but believe that "these things" are so, because God has said so. Thus instructed, he is prepared to gladly and unwaveringly endorse the declaration of Peter (1. i. 25), "The word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you ;" to cheerfully subscribe to the truth and justice of Paul's admonition to the Galatians (i. 8) "But though we, or an angel from heaven, preach any other gospel to you than that ye have received, let him be accursed ;" and to experience the truth of the promise "Blessed is he that readeth, and they that hear the words of this prophecy." Quietly meditating on the glory and certainty of "these things," he finds himself placed on "the Mount Sion," whence he surveys beneath him an array of innumerable aspirants for salvation—variously marshalled under distinctive banners more or less imposing, ingeniously expressive titles, scrupulously contrived ceremonials, and rigidly composed regulations for utterances of belief, tone of utterance, postures, shapes and colours of dress, etc.—ceaselessly contending with one another, in the utmost confusion and often in the bitterness of party spirit, for the distinction of prescribing, and gaining proselytes to walk in, the only

way to the accomplishment of their hopes; and whilst he recognises that their several ways are diverse, not only from each other, but also from that which the Great Author of salvation has himself declared, he calls to mind the words of his Redeemer, "I AM THE WAY," "If the Son shall make you free, ye shall be free indeed," and gratefully thanks God that He has been pleased, by the revelation of his Son within him as his "wisdom, and righteousness, and sanctification, and redemption," to deliver him from the maze and thralldom of sectarian and controversial perplexities; to enable him to hear with serenity the ascending hum of busy religious voices, and to congratulate himself on his freedom from having to join in the clamour, or to decide between the merits of the systems or opinions contended for. Believing the everlasting gospel tidings, he prefers the part of "Mary, who sat at Jesus' feet, and heard his word," to that of Martha, who was "cumbered with much serving," and hearing his Saviour's voice within him, saying, as he did to the sinner of old, "Thy faith hath saved thee," he is content, and "waiteth for the manifestation of the sons of God" in peace. The doctrine of *justification by faith* is presented to him as a bond of unity, peace, and love, comprising all the elements necessary to eventually bring about the fulfilment of God's promise by the mouth of the prophet Jeremiah (xxxi. 33, 34), "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more;" and hence he will resume his historical position not a little surprised that, in the nineteenth century, "forbearing one another in love," and brotherly rejoicing in "one hope, one Lord, one faith, one baptism, and one God and Father of all" (Ephes. iv. 2, 5), are not more eminently conspicuous; especially as a more encouraging result might naturally be expected to have

arisen from the wide-spread enthusiasm with which, as he has seen, the doctrine of justification by faith was hailed on its revival in the sixteenth century; and from its having then successfully maintained its ground against the attacks of its most inveterate and, humanly-speaking, all-powerful enemy. To these reasons for surprise at the religious aspect of his age, he may add the heavy blow inflicted on this enemy by the preaching of the everlasting gospel announced by the next prophetic terms:—

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

By the indications already supplied we may at once determine that the papacy is here represented by the figurative “Babylon, that great city”; for not only has history informed us that Babylon was a title frequently applied to the papacy by the gospel preachers, but also that, under its rule, as in the case of ancient Babylon, the people of God were held in captivity. We have also learnt that, under the papacy, the gospel was obscured, and the right of reading the Scriptures, and of thinking and acting on religious matters, in any way other than in the strictest subserviency to the papal commands, was denied. And as those commands proceeded from the papal head, and implicit obedience to them, as of higher authority than the word of God, was insisted on, we can have no difficulty in recognising the accuracy and force with which the character and debasing effect of the papal teachings are delineated by, “because she made all nations drink of the wine of the wrath of her fornication.” We may therefore consider that our text requires from history to show that the preaching of the everlasting gospel inflicted on the papacy a humiliation commensurate with the demands of the prophetic terms “is fallen, is fallen;” and hence we may deem our subject to be fully elucidated, as also the above assertions on the part of history to be sufficiently vindicated, by the following recently quoted and other extracts from our second volume:—

P. 145—“Luther’s voice was not confined to Wittemberg;

and if he failed to procure missionaries to carry his instructions to distant lands, God provided him with a missionary of a new description. The art of printing supplied the place of evangelists. The press was destined to make a breach in the Roman fortress. Luther had prepared a mine, the explosion of which shook the Roman edifice to its very foundations. This was his famous treatise on *the Babylonish Captivity of the Church*, which appeared 6th of October, 1520. Never had man displayed such courage under such critical circumstances. In this writing, he first enumerates all the advantages for which he is indebted to his enemies. ‘Whether I will or not,’ he says, ‘I daily become more learned, spurred on as I am by so many celebrated masters. Two years ago, I attacked indulgences, but with so much fear and indecision, that I am now ashamed of it.’ He returns thanks to Prierio, Eck, Emser, and his other opponents, and continues :—‘I denied that the papacy was of God, but I granted that it had the authority of man. Now, after reading all the subtilties by which these sparks prop up their idol, I know that the papacy is only the kingdom of *Babylon*, and the tyranny of the great hunter Nimrod. I, therefore, beg all my friends, and all booksellers, to burn the books which I wrote on this subject, and to substitute for them the single proposition—The papacy is a general chase, by command of the Roman pontiff, for the purpose of running down and destroying souls.’ Luther afterwards attacks the prevailing errors on the sacraments, on monastic vows, etc. The conclusion of this famous production on the captivity of Babylon is in the following terms :—‘*The Christian people is the people of God led away into captivity to Babylon, and there robbed of their baptism.*’

P. 424—“The Reformation was to be exalted and the papacy abased. The blows aimed at its pitiless enemy were about to open a new career to the evangelical work. The puissant Charles, instead of marching with the pope against the Reformation, as he had threatened at Seville, marches with the Reformation against the pope. A few days had sufficed to produce this change of direction ; there are few periods in history in which the hand of God

is more plainly manifested. Charles immediately assumed all the airs of a reformer. On the 17th September, 1526, he addressed a manifesto to the pope, in which he reproaches him for behaving not like the father of the faithful, but like an insolent and haughty man; and declares his astonishment that he, Christ's vicar, should dare to shed blood to acquire earthly possessions, 'which,' added he, 'is quite contrary to the evangelical doctrine.' Luther could not have spoken better. 'Let your holiness,' continued Charles the Fifth, 'return the sword of St. Peter into the scabbard, and convoke a holy and universal council.' But the sword was much more to the pontiff's taste than the council. Is not the papacy, according to the Romish doctors, the source of the two powers? Can it not depose kings, and consequently fight against them? Charles prepared to requite 'eye for eye and tooth for tooth.'

"Now began that terrible campaign during which *the storm burst on Rome and on the papacy that had been destined to fall on Germany and the gospel*. By the violence of the blows inflicted on the pontifical city, we may judge of the severity of those that would have dashed in pieces the reformed churches. While retracing such scenes of horror, we have constant need of calling to mind that the chastisement of the seven-hilled city had been predicted by the holy Scriptures.

P. 426—"Every man in Germany thought that the last hour of the papacy had arrived, and prepared to contemplate its fall. 'The emperor's forces are triumphing in Italy,' wrote Luther ["Fear God and give glory to him, for the hour of his judgment is come"]. 'The pope is visited from every quarter. His destruction draweth nigh: his hour and his end are come.'

P. 428—"Then began the famous *Sack of Rome*. *The papacy had for centuries put Christendom in the press*. Prebends, annates, jubilees, pilgrimages, ecclesiastical graces—she had made money of them all. These greedy troops, that for months had lived in wretchedness, determined to make her disgorge. No one was spared, the imperial not more than the ultramontane party, the Ghibellines not more than the Guelfs.

Churches, palaces, convents, private houses, basilics, banks, tombs—everything was pillaged, even to the golden ring that the corpse of Julius II. still wore on its finger. The Spaniards displayed the greatest skill, scenting out and discovering treasures in the most mysterious hiding-places; but the Neapolitans were the most outrageous. ‘On every side were heard,’ said Guicciardini, ‘the piteous shrieks of the Roman women and of the nuns, whom the soldiers dragged away by companies to satiate their lusts.’

“At first the Germans found a certain pleasure in making the papists feel the weight of their swords. But ere long, happy at procuring victuals and drink, they were more pacific than their allies. It was upon those things which the Romans called ‘holy,’ that the anger of the Lutherans was especially discharged. They took away the chalices, the pyxes, the silver remonstrances, and clothed their servants and camp-boys with the sacerdotal garments. The Campofiore was changed into an immense gambling house. The soldiers brought thither golden vessels and bags full of crowns, staked them upon one throw of the dice, and after losing them went in search of others. A certain Simon Baptista, who had foretold the sack of the city, had been thrown into prison by the pope; the Germans liberated him, and made him drink with them. But, like Jeremiah, he prophesied against all. ‘Rob, plunder,’ cried he to his liberators; ‘you shall, however, give back all; the money of the soldiers and the gold of the priests will follow the same road.’

“Nothing pleased the Germans more than to mock the papal court. ‘Many prelates,’ says Guicciardini, ‘were paraded on asses through all the city of Rome.’ After this procession, the bishops paid their ransom; but they fell into the hands of the Spaniards, who made them pay it a second time.

“One day a lansquenet, named Guillaume de Sainte Celle, put on the pope’s robes, and placed the triple crown upon his head; others gathered round him, adorning themselves with the red hats and long robes of the cardinals; and going in procession upon asses through the streets of the city,

they all arrived at last before the castle of St. Angelo, to which Clement VII. had retired. Here the soldier-cardinals alighted, and lifting up the front of their robes, kissed the feet of the pretended pontiff. The latter drank to the health of Clement VII., the cardinals, kneeling, did the same, and exclaimed that henceforth they would be pious popes and good cardinals, careful not to excite wars as their predecessors had done. They then formed a conclave, and the pope having announced to his consistory that it was his intention to resign the papacy, all hands were immediately raised for the election, and they cried out, 'Luther is pope! Luther is pope!' Never had pontiff been proclaimed with such perfect unanimity. Such were the humours of the Germans.

"The Spaniards did not let the Romans off so easily. Clement VII. had called them 'Moors,' and had published a plenary indulgence for whoever should kill any of them. Nothing, therefore, could restrain their fury. These faithful Catholics put the prelates to death in the midst of horrible cruelties, destined to extort their treasures from them; they spared neither rank, sex, nor age. It was not until the sack had lasted ten days, and a booty of ten millions of golden crowns had been collected, and from five to eight thousand victims had perished, that quiet began to be in some degree restored.

"Thus did the pontifical city decline in the midst of a long and cruel pillage, and that splendour with which Rome from the beginning of the sixteenth century had filled the world, faded in a few hours. Nothing could preserve this haughty capital from chastisement, not even the prayers of its enemies. 'I would not have Rome burnt,' Luther had exclaimed; 'it would be a monstrous deed.' The fears of Melancthon were still keener. 'I tremble for the libraries,' said he; 'we know how hateful books are to Mars.' But in despite of these wishes of the Reformers, the city of Leo X. fell under the judgment of God ["for the hour of his judgment is come"].

"Clement VII., besieged in the castle of St. Angelo, and fearful that the enemy would blow his asylum into the air

with their mines, at last capitulated. He renounced every alliance against Charles the Fifth, and bound himself to remain a prisoner until he had paid the army four hundred thousand ducats. The evangelical Christians gazed with astonishment on this *judgment of the Lord*. ‘*Such,*’ said they, ‘*is the empire of Jesus Christ, that the emperor, pursuing Luther on behalf of the pope, is constrained to ruin the pope instead of Luther. All things minister unto the Lord, and turn against his adversaries.*’ ”

P. 435—“*It is, indeed, certain, and the Roman Catholics themselves acknowledge it without hesitation, that the papal doctrines, jurisdiction, and authority would have fallen into ruin in all parts of the world, had not the force of the secular arm been employed to support this tottering edifice, and fire and sword been let loose upon those who were assailing it only with reason and argument.*”

The preaching of the everlasting gospel having been thus historically shown to have inflicted on the papacy an external and internal humiliation commensurate with the demands of the terms “*is fallen, is fallen ;*” and the historical elucidation of our text being thereby completed, we may pass to the next terms :—

“*And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation : and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb ; and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*”

It will be remembered that “*the beast and his image*” are Apocalyptic titles, the former of which history has shown in our last lecture to belong to the papacy, and the latter to the pope in his barbarically-constituted character of an imitation Pagan irresponsible archdruid. Notwithstanding therefore the severity of the figurative angel’s denunciations, it appears impossible to escape from the conclusion that they are levelled

against the head and members of the papacy ; and hence, as the mark and name here mentioned in connection with the beast and his image have been fully exemplified in our last lecture, and consequently do not now require further notice, we may proceed at once to listen to the remarkable and ample illustration of our text which history supplies by proclaiming from Luther's mouth, as follows :—

P. 154—" 'Be on your guard against the laws and statutes of the pope. I have burned the decretals, but it is mere child's play. It is time, and more than time, to burn the pope. I mean,' he instantly resumed, 'the see of Rome, with all its doctrines and abominations.' Then assuming a solemn tone, he said :—*'If you do not, with all your heart, combat the impious government of the pope, you cannot be saved. Whoever takes pleasure in the religion and worship of the papacy will be eternally lost in the life to come. If we reject it, we may expect all kinds of dangers and even the loss of life. But it is far better to run such risks in the world than to be silent! As long as I live I will warn my brethren of the sore and plague of Babylon, lest several who are with us, fall back with the others into the abyss of hell.'*"

The next terms, "Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus," present another of those ejaculatory comments by which the revealing spirit now and then instructively characterises the prophetic delineations, and, whilst making no demand on history, invites us to test the accuracy of our conclusions by determining whether or not those comments are such as are also suggested by the result of our historic investigations.

In regard to our text, it must be observed that the words "here are they" are not contained in the Sinaitic manuscript of the Bible, which, having no known equal either in antiquity or completeness, may be deemed a sufficient authority to justify our also omitting those words, and thus escaping from the difficulty, which their retention would impose, of disconnecting "they" from the worshippers of the antecedent "beast and his image." Acting on this authority, we are in accordance with Griesbach, who, in his translation of the New

Testament also renders the 12th verse, "Here is the patience of the saints, that keep the commandments of God, and the faith of Jesus."

And if we now refer to the prophetic words (ch. xii. 17), "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," and remember that when considering those terms we were in the latter part of the fourth century, and that we soon almost lost sight of this "remnant" as it passed under the cloud of ignorance and superstition that darkened the succeeding ages; and if we mentally retrace its bitter experience as disclosed to us from time to time, and remember that notwithstanding its escape from the papal dungeons in the sixteenth century, it continued to be assailed by the formidable weapons of fire, sword, torture, and impious maledictions; and if we bring to mind James's words (i. 3), "Knowing this, that the trial of your faith worketh patience;" and then complete our retrospect by recalling the just heard third angel's severe denunciations against the papacy, we may well see, not only how naturally and seasonably the exclamation, "Here is the patience of the saints, that keep the commandments of God and the faith of Jesus," exhorts "the remnant" to discern in the ultimate doom of its now arrogant oppressor, an incentive to patience, and an encouragement not to fall back under the present trial of its faith; but also how accordant is the last quoted exhortation of Luther, who, after saying, "Whoever takes pleasure in the religion and worship of the papacy will be eternally lost in the life to come," continues, "If we reject it, we may expect all kinds of dangers and even the loss of life. But it is far better to run such risks in the world than to be silent. As long as I live I will warn my brethren of the sore and plague of Babylon, lest several who are with us [by losing patience] fall back with the others into the abyss of hell."

The next terms, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them," if

the Sinaitic manuscript were followed, would read, "And I heard a voice from heaven, saying, Blessed are the dead which die in the Lord from henceforth, saith the Spirit, that they may rest from their labours, for their works do follow them." The Alexandrine manuscript in the British Museum also agrees with the Sinaitic by omitting "unto me," and substituting "for" in the place of "and,"—but retains "Yea," omitted in the latter. Under either reading the prophetic force appears to be directed towards establishing an emphatic declaration in favour of the doctrine of *justification by faith in Jesus Christ*, so that we may deem the mention of the differences existing in three of the ancient copies of the New Testament as less necessary to our exposition than to our protection from the charge of withholding information on the construction of a verse which has been the subject of much controversy, arising, for the most part, from its having been isolated from its preparatory antecedents. For our investigations of those antecedents having resulted in identifying the fundamental doctrine of the Reformation with that enunciated in our text, the conclusion is enforced that the only demand upon history on the present occasion is to show that the Reformers, or preachers of justification by faith in Jesus Christ, were instructed by an authority sufficiently important to entitle him to a place in the Apocalyptic heaven or governmental sphere, to draw up or "write" a formal declaration of their faith. To this demand history replies with the following further extracts from Vol. II. :—

P. 436—Quoting D'Aubigné, "The Reformation needed some years of repose that it might increase and gain strength; and it could not enjoy peace, unless its great enemies were at war with each other. The madness of Clement VII. was, as it were, the *lightning-conductor* of the Reformation, and *the ruins of Rome built up the gospel*. It was not only a few months' gain; from 1526 to 1529 there was a calm in Germany, by which the Reformation profited to organise and extend itself.

"As the papal yoke had been broken, the ecclesiastical order required to be re-established. It was impossible to

restore their ancient jurisdiction to the bishops, for these continental prelates maintained that they were, in an especial manner, the pope's servants. A new state of things was therefore called for, under pain of seeing the church fall into anarchy. This was immediately provided against. It was then that the evangelical nations separated definitely from that despotic dominion which had for ages kept all the West in bondage. . . . In every place, instead of a hierarchy seeking its righteousness in the works of man, its glory in external pomp, its strength in a material power, the church of the apostles re-appeared, humble as in primitive times, and, like the ancient Christians, looking for its righteousness, its glory, and its power solely in the blood of the Lamb and in the word of God."

P. 438—Quoting Dr. Mosheim, "But the tranquility and liberty the Reformers enjoyed, in consequence of the resolutions taken in the first Diet of Spire were not of a long duration. They were interrupted by a new Diet, assembled in the year 1529, in the same place by the emperor, after he had appeased the commotions and troubles which had employed his attention in several parts of Europe, and concluded a treaty of peace with Clement VII. This prince, having now got rid of the burden that had for some time overwhelmed him, had leisure to direct the affairs of the church; and this the Reformers soon felt by a disagreeable experience.

"For the power which had been granted by the former Diet to every prince, of managing ecclesiastical matters as they thought proper until a meeting of a general council, was now revoked by a majority of votes; and not only so, but every change was declared unlawful that should be introduced into the doctrine, discipline, or worship of the established religion, before the determination of the approaching council was known. This decree was justly considered as iniquitous and intolerable by the Elector of Saxony, the landgrave of Hesse, and the other members of the Diet, who were persuaded of the necessity of a reformation in the church. Nor was any one of them so simple or so little acquainted with the politics of Rome, as to look upon

the promises of assembling speedily a general council, in any other light than as an artifice to quiet the minds of the people ; since it was easy to perceive, that a lawful council, free from the despotic influence of Rome, was the very last thing that a pope would grant in such a critical situation of affairs. Therefore, when the princes and members now mentioned found that all their arguments and remonstrances against this unjust decree made no impression upon Ferdinand, nor upon the abettors of the ancient superstitions (whom the pope's legate animated by his presence and exhortations), they entered a solemn *protest* against this decree on the 19th April, and appealed to the emperor and to a future council. Hence arose the denomination of *Protestants*, which from this period has been given to those who renounce the superstitious communion of the church of Rome.

“The dissenting princes, who were the protectors and heads of the Reformed churches, had no sooner entered their *protest*, than they sent proper persons to the emperor, who was then upon his passage from Spain to Italy, to acquaint him with their proceedings in this matter. The ministers employed in this commission executed the orders they had received with the greatest resolution and presence of mind, and behaved with the spirit and firmness of the princes, whose sentiments and conduct they were sent to justify and explain. The emperor whose pride was wounded by this fortitude in persons who dared to oppose his designs, ordered these ambassadors to be apprehended and put under arrest during several days.

“The news of this violent step was soon brought to the Protestant princes, and made them conclude that their personal safety and the success of their cause depended entirely upon their courage and concord, the one animated, and the other cemented, by a solemn confederacy. They, therefore, held several meetings at Rot, Nuremberg, Smalcald, and other places, in order to deliberate upon the means of forming such a powerful league, as might enable them to repel the violence of their enemies. But so different were their opinions and views of things, that they could come to no satisfactory conclusion.

“The ministers of the churches which had embraced the sentiments of Luther, were preparing a new embassy to the emperor, when an account was received of a design formed by that prince to come into Germany, with a view to terminate, in the approaching Diet at Augsburg, the religious disputes that had produced such animosities and divisions in the empire. Charles, though long absent from Germany, and engaged in affairs that left him little leisure for theological disquisitions, was, nevertheless, attentive to these disputes, and foresaw their consequences. He had, also, to his own deliberate reflections upon these disputes, added the counsels of men of wisdom, sagacity and experience, and was thus, at certain seasons, rendered more cool in his proceedings, and more moderate and impartial in his opinion both of the contending parties and of the merits of the cause. He, therefore, in an interview with the pope at Bologna, insisted, in the most serious and urgent manner, upon the necessity of assembling a general council. His remonstrances and expostulations could not, however, move Clement VII., who maintained with zeal the papal prerogatives, reproached the emperor with an ill-judged clemency, and alleged that it was the duty of that prince to support the church, and to execute speedy vengeance upon the obstinate *heretical* faction, who dared to call in question the authority of Rome and its pontiff. The emperor was as little affected by this haughty discourse, as the pope had been by his wise remonstrances, and looked upon it as a most iniquitous thing, a measure also in direct opposition to the laws of the empire, to condemn unheard, and to destroy, without any evidence of their demerit, a set of men, who had always approved themselves good citizens, and had deserved well of their country in several respects. *Hitherto*, indeed, it was not easy for the emperor to form a clear idea of the matters in debate, since there was no regular system as yet composed of the doctrines embraced by Luther and his followers, by which their real opinions, and the true causes of their opposition to the Roman pontiff, might [from henceforth] be known with certainty. As, therefore, it was impossible, without some declaration of this nature, to

examine with accuracy or to decide with equity a matter of such high importance as that which gave rise to the divisions between the votaries of Rome and the friends of the Reformation, the Elector of Saxony [and "I heard a voice from heaven, saying, Write,"] ordered Luther, and other eminent divines, *to commit in writing the chief articles of their religious system, and the principal points in which they differed from the church of Rome.* Luther, in compliance with this order, delivered to the Elector at Torgaw the seventeen articles, which had been drawn up and agreed on in the conference at Sulzbach in the year 1529; and hence they were called *the Articles of Torgaw.*

"Though these articles were deemed by Luther a sufficient declaration of the sentiments of the Reformers, yet it was judged proper to enlarge them; and, by a judicious detail, to give perspicuity to their arguments, and thereby strength to their cause. It was this consideration that engaged the Protestant princes, assembled at Coburg and Augsburg, to employ Melancthon in extending these *Articles*, in which important work he showed a due regard to the counsels of Luther, and expressed his sentiments and doctrine with the greatest elegance and perspicuity. And thus came forth to public view the famous *Confession of Augsburg*, which did such honour to the acute judgment and eloquent pen of Melancthon."

History having thus shown us that "the Elector of Saxony [whose electoral crown entitles him to a place in the Apocalyptic heaven] ordered Luther and other eminent divines to commit in writing the chief articles of their religious system, and the principal points in which they differed from the church of Rome;" and having thereby illustrated the terms "And I heard a voice from heaven saying, Write," it remains to identify the matter written in obedience to that order with "Blessed are the dead which die in the Lord from henceforth, saith the Spirit, that they may rest from their labours, for their works do follow them;" and as we are already informed that "the chief articles of the Protestants religious system" *verbally* proclaimed or preached strictly accorded in spirit with those

terms, it will be seen that the same articles “committed in writing” is alone demanded by our text, and accordingly that its perfect illustration is supplied by the following extracts from the written *Confession of Augsburg*, as recorded by D’Aubigné in Book xiv. cap. vii.:—

“‘We teach, moreover,’ says the Confession, ‘that we cannot be justified before God by our own strength, our merits, or our works; but that we are justified freely for Christ’s sake through faith, when we believe that our sins are forgiven in virtue of Christ, who by his death has made satisfaction for our sins: this faith is the righteousness that God imputeth to the sinner [Therefore “Blessed are the dead which die in the Lord”].

“‘But we teach at the same time, that this faith ought to bear good fruits [“for their works do follow them”], and that we must do all the good works commanded by God, for the love of God, and not by their means to gain the grace of God.’

“The Protestants next declared their faith in the Christian Church . . . and then successively confessed the faith of the evangelical Christians touching confession, penance, the nature of the sacraments, the government of the church, ecclesiastical ordinances, political governments, and the last judgment. ‘As regards free will we confess that man’s will has a certain liberty of accomplishing civil justice, and of loving the things that reason comprehends; that man can do the good that is within the sphere of nature—plough his fields, eat, drink, have a friend, put on a coat, build a house, take a wife, feed cattle, exercise a calling; as also he can, of his own movement, do evil, kneel before an idol, and commit murder. But we maintain that without the Holy Ghost he cannot do what is righteous in the sight of God.’

“Then, returning to the grand doctrine of the Reformation, and recalling to mind that *the doctors of the pope* ‘have never ceased impelling the faithful to puerile and useless works, as the custom of chaplets, invocations of saints, monastic vows, processions, fasts, feast-days, brotherhoods,’ the Protestants added, that as for themselves, while urging the practice of truly Christian works, of which little had been

said before their time, 'they ["from henceforth"] taught that man is justified by faith alone [or "Blessed are the dead which die in the Lord"]; not by that faith which is a simple knowledge of the history, and which wicked men and even devils possess, but by faith which believes not only the history, but also the effect of the history; which believes that through Christ we obtain grace; which sees that in Christ we have a merciful Father; which knows this God; which calls upon him; in a word, which is not without God, as the heathen are.' "

In addition to the historical illustration of the terms "And I heard a voice from heaven, saying, Write," it will be seen that history has now faithfully illustrated the remaining terms of our text, "Blessed are the dead which die in the Lord from henceforth, saith the Spirit, that they may rest from their labours, for their works do follow them," by identifying them with the Articles contained in the written Confession of Augsburg, which, for our immediate expository purpose, may be held in effect to say:—

Hitherto, ye have been taught that salvation depends upon a strict obedience to the commands of the pope, and that those alone are eternally blessed who die in him, but we "*from henceforth*" teach "that the Holy Spirit declares by the Word of God that we cannot be justified before God by our own strength, our merits, or our works; but that we are justified freely for Christ's sake through faith, when we believe that our sins are forgiven in virtue of Christ, who by his death has made satisfaction for our sins: this faith is the righteousness that God imputeth to the sinner;" and therefore *we from henceforth* write, "Blessed are the dead which die in the Lord."

Hitherto, "the doctors of the pope have never ceased impelling the faithful to *puerile and useless works*, as the custom of chaplets, invocations of saints, monastic vows, processions, fasts, feast-days, brotherhoods," but *we from henceforth* teach "that man being justified by faith alone" may "rest from his labours" imposed by the papal yoke, or by his desire to obtain salvation by his own meritorious works. "But we teach at the same time, that this faith ought to bear good

fruits [“for their works do follow them”], and that we must do all the good works commanded by God, for the love of God, and not by their means to gain the grace of God.”

If it be considered that “this faith ought to bear good fruits” is not a fair historical illustration of “for their works do follow them,” as “follow” should be held to refer to a future life—which however, it will be seen, the historical exposition of “Blessed are the dead which die in the Lord” does not endorse—history presents an incisive comment on this view also, and accordingly the following extracts from D’Aubigné’s sixth chapter will be read with interest:—

“The Elector of Saxony was already preparing to sign the Confession, when Melancthon stopped him: he feared giving too political a colouring to this religious business. In his idea it was the Church that should appear, and not the State. ‘It is for the theologians and ministers to prepare these things,’ said he, ‘let us reserve for other matters the authority of the mighty ones of the earth.’ ‘God forbid that you should exclude me,’ replied the Elector; ‘I am resolved to do what is right without troubling myself about my crown. I desire to confess the Lord. My electoral hat and my ermine are not so precious to me as the cross of Jesus Christ, I shall leave on earth these marks of my greatness; *but my Master’s cross will accompany me to heaven.*’ How resist such Christian language! Melancthon gave way.

“The Elector then approached, signed, and handed the pen to the landgrave, who at first made some objections. At last he signed, but with a declaration that the doctrine of the Eucharist did not please him.

“The margrave and Luneburg having joyfully subscribed their names, Anhalt took the pen in his turn, and said, ‘I have tilted more than once to please others; now, if the honour of my Lord Jesus Christ requires it, I am ready to saddle my horse, to leave my goods and life behind, *and rush into eternity, towards an everlasting crown.*’ Then, having signed, the youthful prince said, turning to the theologians, ‘I would rather renounce my subjects and my states, rather quit the country of my fathers staff in hand, rather gain my bread by cleaning the shoes of the foreigner, than receive

any other doctrine than that which is contained in this Confession.' Nuremburg and Reutlingen alone of the cities subscribed their signatures ; and [note this, as it will presently be again referred to] *all resolved on demanding of the emperor that the Confession should be read publicly.*"

It will be remembered that we have recently quoted the following emphatic exposition of the spirit of our text from the mouth of Luther :—

" ' When, by the Spirit of God,' he says, ' I learned how the sinner's justification proceeds from the pure mercy of the Lord, by means of faith, then I felt myself revive like a new man, and entered at open doors into the very paradise of God. From that time, also, I beheld the precious sacred volume with new eyes. In truth, these words were to me the true germ of paradise.' ' I see,' said he on a critical occasion, ' that the devil is incessantly attacking this fundamental article by the instrumentality of his doctors, and that, in this respect, he cannot rest or take any repose. Very well, I, Doctor Martin Luther, unworthy evangelist of our Lord Jesus Christ, hold this article—that faith alone, without works, justifies in the sight of God ; and I declare that the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians, the pope, all the cardinals, bishops, priests, monks, nuns, princes, and nobles, all men, and all devils, must let it stand, and allow it to remain for ever. If they will undertake to combat this truth [note the further illustration of the third angel's denunciation], *they will bring down the flames of hell upon their heads.* This is the true and holy gospel, and the declaration of me, Doctor Luther, according to the light of the Holy Spirit. Nobody has died for our sins but Jesus Christ the Son of God. I repeat it once more ; should all the world and all the devils tear each other, and burst with fury, this is, nevertheless, true. And if it be He alone who takes away sin, it cannot be ourselves with our works ; but good works [" and their works do follow them "] follow redemption, as the fruit appears on the tree. This is our doctrine ; and it is the doctrine which the Holy Spirit [" Yea, saith the Spirit "] teaches with all true Christians. We maintain it in the name of God—Amen.' "

We also have an incisive illustration to the same effect in Luther's discourse on good works recorded by D'Aubigné, an extract from which is quoted in vol. ii. p. 133, as follows :—

“In a discourse on good works, Luther gives a forcible exposition of the doctrine of justification by faith, a mighty doctrine, whose power he rates far higher than the sword of Hütten, the army of Seckingen, or the protection of dukes or electors. ‘*The first, the noblest, the sublimest of all works,*’ says he, ‘*is faith in Jesus Christ.*’ [“Blessed are the dead which die in the Lord”]. *From this work all other works should proceed; they are all the vassals of faith, and from it alone derive their efficacy*’ [“for their works do follow them”]. A christian, who has faith in God, acts at all times with freedom and gladness [“that they may rest from their labours;”] whereas, the man who is not at one with God, is full of cares, and is detained in thralldom; he anxiously asks how many works he ought to do, he runs up and down interrogating this man and that man, and, nowhere finding any peace [or “rest from his labours,”] does everything with dissatisfaction and fear. Hence, I have always extolled faith. But it is otherwise in the world; there the essential point is to have many works, works great and high, and of all dimensions, while it is a matter of indifference whether or not faith animates them. Thus men build their peace, not on the good pleasure of God, but on their own merits, that is to say, on the sand. *Faith must be before works, in order that works themselves may exist.* Where then, you will ask, is this faith found, and how is it received? This, indeed, is the most important of all questions. Faith comes solely from Jesus Christ, who is promised, and given gratuitously. O man, represent Christ to thyself, and consider how in him God manifests his mercy to thee without being anticipated by any merit on thy part. In this image of his grace receive the faith and assurance that all thy sins are forgiven thee. Works cannot produce it. It flows from the blood, the wounds, and the death of Christ, whence it wells up in the heart. Christ is the rock out of which come milk and honey.’ Melancthon, in sending a copy of

this discourse to a friend, thus expressed himself, 'Of all Greek and Latin authors, none has come nearer the spirit of St. Paul than Luther.' "

It will be seen therefore how harmoniously the prophetic narrative and history progress. First, the doctrine of justification by faith is "as it were a new song," is then extensively and effectively preached as "the everlasting gospel," and is now embodied in a written confession in accordance with "Write, Blessed are the dead which die in the Lord."

And not only may the perfect illustration of our text, and the accordant progress of the prophetic and historic narratives be discerned, but also how well we are prepared to recognise the general force of the next terms:—

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple ["*his temple*," in the Sinaitic manuscript], crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped:" For so vivid have been our historic portraitures, that without giving more than a cursory glance at the characters, characteristics, and symbols of this vision, we are historically impelled to discern the key to its reality in the following recently-quoted testimony:—

"It was not only a few months gain; from 1526 to 1529 there was a calm in Germany, by which the Reformation profited *to organise and extend itself*. As the papal yoke had been broken, the ecclesiastical order required to be established. It was then that *the evangelical nations separated definitely from that despotic dominion which had for ages kept all the West in bondage*. In every place, instead of a hierarchy, seeking its righteousness in the works of man, its glory in external pomp, its strength in a material power, *the church of the apostles reappeared, humble as in primitive times, and, like the ancient Christians, looking for its righteousness, its glory, and its power solely in the blood of the Lamb and in the word of God;*"

or, in prophetic language, "Behold a white cloud." For in Paul's epistle to the Hebrews we find that the apostle, after mentioning by name several illustrious examples of those who, in ancient times, had been animated by faith, and describing the wonders they accomplished by its power, concludes his exhortation by designating them "a cloud of witnesses" (cap. xii. 1); and accordingly, whilst the whiteness of the "cloud" in the vision may be held to denote its purity, it will be seen that the "cloud" itself, characterised by the one who sat upon it being "like unto the Son of man," could not have been more appropriately or faithfully illustrated than by "a reappearance of the church of the apostles" as a distinct body, or in other words, by a combination of the confessors of the doctrine of justification by faith in Jesus Christ as their Redeemer. Whence it follows that the earthly head of those confessors is prefigured by "And upon the cloud one sat," whilst "like unto the Son of man" requires that he also should be a confessor and protector of the same doctrine. "Having on his head a golden crown" does not necessitate that he should wear an earthly crown, as the characteristic "golden," in its figurative sense, would denote a crown of righteousness emblematic of divine acceptance and approval. We have an illustration of this golden crown in Ps. xxi. 3. "Thou settest a crown of pure gold upon his head," and also in Rev. iv. 4, "And they had on their heads crowns of gold." As an emblem of divine acceptance and approval, it will be seen, therefore, the "golden crown" neither necessitates that its wearer should possess, nor debars him from possessing, an earthly crown.

And hence it may be perhaps interesting to note the importance of carefully estimating the force of every prophetic word, for had a literal meaning been attached to the term "golden," the insuperable difficulty would have arisen of identifying "like unto the Son of man" with Charles the Fifth, who, just at the epoch of our history, had, as emperor of the Romans, a golden crown placed upon his head by the pope. This juxta-position of the heavenly and earthly golden crowns may not, however, be without the prophetic purpose of preparing us to witness an antagonism between the em-

peror Charles and the historic representative of the “one who sat upon the cloud”—an inference which may be borne in mind as comprising the elements of profitable application during our historical progress, which we resume by quoting Dr. Mosheim’s lucid illustration of “Behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown,” recorded in cap. ii. §23 Cent. xvi. as follows :—

“While this fanatical insurrection raged in Germany, Frederick the Wise, elector of Saxony, departed this life. This excellent prince, whose character was distinguished by an uncommon degree of prudence and moderation, had, during his life, been a sort of mediator between the Roman pontiff and the reformed of Wittemberg, and had always entertained the pleasing hope of restoring peace in the church, and of so reconciling the contending parties as to prevent a separation either in point of ecclesiastical jurisdiction or religious communion. Hence it was, that while, on the one hand, he made no opposition to Luther’s design of reforming a corrupt and superstitious church, but rather encouraged him in the execution of this pious purpose; yet, on the other, it is remarkable, that he was at no pains to introduce any change into the churches that were established in his own dominions, nor to subject them to his jurisdiction. The elector John, his brother and successor, acted in a quite different manner. Convinced of the truth of Luther’s doctrine, and persuaded that it must lose ground and be soon suppressed if the despotic authority of the Roman pontiff remained undisputed and entire, he, without hesitation or delay, assumed to himself that supremacy in ecclesiastical matters that is the natural right of every lawful sovereign, and founded and established a church [or “white cloud”] in his dominions, totally different from the church of Rome, in doctrine, discipline, and government. To bring this new and happy establishment to as great a degree of perfection as was possible, this resolute and active prince ordered a body of laws, relating to the form of ecclesiastical government, the method of public worship, the rank, offices and revenue of the priesthood, and other matters of that nature,

to be drawn up by Luther and Melancthon, and promulgated by heralds throughout his dominions in the year 1527. He also took care that the churches should everywhere be supplied with pious and learned doctors, and that such of the clergy as dishonoured religion by their bad morals, or were incapable of promoting its influence by their want of talents, should be removed from the sacred functions. The illustrious example of this elector was followed by all the princes and states of Germany who renounced the papal supremacy and jurisdiction, and a like form of worship, discipline, and government was thus introduced into all the churches which dissented from that of Rome. Thus may the elector John be considered as that second parent and founder of the Lutheran church, *which he alone rendered a complete and independent body* [or in Apocalyptic language, “a white cloud,” which he “sat upon”], distinct from the superstitious church of Rome, and fenced about with salutary laws, and with a wise and well-balanced constitution of government.”

History, having thus illustrated the terms “Behold a white cloud, and upon the cloud one sat like unto the Son of man having on his head a golden crown,” in accordance with the key supplied by its antecedents, may be held to be a safe guide to the meaning of the symbolic sickle, mentioned in the next terms, “And in his hand a sharp sickle,” and subsequently set forth as the instrument by which the symbolic earth is reaped. By this guide the conclusion is enforced that the sharp sickle symbolises the Word of God—that word being the only weapon recognised by the early Reformers either for proselytism or defence. The following extract from D’Aubigné’s history of the Reformation, quoted at p. 416 in vol. ii., gives us an interesting and incisive illustration:—

“In vain,” D’Aubigné writes, “on the feast days did Ferdinand, the ultra-montane princes, and the bishops assist in the pomps of the Roman worship in the beautiful cathedral of Spire; the unadorned word of God, preached in the Protestant vestibules, engrossed all hearers, and the mass was celebrated in an empty church. It was not only the ministers, but the knights and the grooms, ‘mere

idiots,' who, unable to control their zeal, everywhere eagerly extolled the word of the Lord. All the followers of the evangelical princes wore these letters embroidered on their right sleeves: V.D.M.I.Æ., that is to say, 'The word of the Lord endureth for ever.' The same inscription might be read on the escutcheons of the princes, suspended over their hotels. *The word of God—such from this moment was the palladium of the Reformation."*

Paul supports the justice of this historically enforced conclusion in his respective epistles to the Ephesians and Hebrews, by likening the word of God to sharp instruments. In the former, he calls the word of God, "the sword of the spirit" (vi. 17), and in the latter, he writes (iv. 12), "The word of God is quick, and powerful, and sharper than any two-edged sword."

Whilst, however, history is peremptory in demanding the conclusion (from which the sanction of scripture is not withheld) that "the sharp sickle," now under notice, symbolises the word of God, it must be observed that that reality is imparted to the symbol by the word of God having been the instrument wielded by the Reformers in defence and vindication of their principles, and not by the inherent force of the symbol itself, which, as will be hereafter seen, might equally represent any instrument used in accomplishing such cutting process as the prophecy might prefigure. In the present instance, therefore, it is interesting to note the propriety with which the "sharp sickle" may be held to refer particularly to the word of God as embodied in the written *Confession of Augsburg*.

In the next terms, "And another angel came out of the temple," the superiority of the Sinaitic manuscript is again manifest, its reading being, as before noticed, "And another angel came out of *his* temple;" for whilst the former leaves the temple referred to open to conjecture, the latter defines it as that of the Protestants, and accordingly the angel would represent either one or more of the Protestant divines. Adopting the Sinaitic version, the prophetic record reads: "And another angel came out of his temple, crying with loud voice to him that sat on the cloud, Thrust in th

sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

It will be readily seen that this figurative harvest presents a metaphorical picture strictly accordant with that presented by the gathering of the Protestants under the banner of the Word of God, as embodied in the *Confession of Augsburg*, and accordingly that a general illustration of the above terms is already before us sufficiently emphatic to enable us to consider their elucidation completed by the extracts given below in satisfaction of their more particular demands. Having concluded that "the sharp sickle" is a symbol of the doctrine of *justification by faith*, or of the Word of God as embodied in the *Confession of Augsburg*, a more perfect illustration of "And he that sat upon the cloud thrust in his sickle on the earth" could scarcely be devised than the public reading of that Confession which history will shortly place before us. Hence "and all [the Elector of Saxony and Protestant princes] resolved on demanding of the emperor that the Confession should be read publicly" (the quotation noted at p. 502) as perfectly illustrates "And another angel came out of his temple crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap;" for as the Elector was the medium of communication between the emperor and the princes, the resolution, in effect, was the unanimous voice of the princes exhorting him, or "crying with a loud voice to him that sat on the cloud," saying, Secure the public reading of the Confession, or "Thrust in thy sickle and reap;" and as passing the resolution carries with it the princes' conviction that the time was come for the Confession to be presented to the world, and that the public mind was prepared to receive it, so also is the demand satisfied of "For the time is come for thee to reap, for the harvest of the earth is ripe."

The quotation "And all resolved on demanding of the emperor that the Confession should be read publicly" was taken from D'Aubigné's Book xiv. cap. vi., and concluded

his account of the ceremony of signing the Confession embracing the recently transcribed declarations of the Elector of Saxony, and Wolfgang prince of Anhalt, on subscribing their names. In continuation of history's elucidations we now extract the following from cap. v.:—"After the mass of the Holy Ghost, the emperor [Charles V.] entered his carriage, and having reached the town-hall, where the sittings of the Diet were to take place, took his seat on a throne covered with cloth of gold, while his brother placed himself on a bench in front of him; then all around were arranged the electors, forty-two sovereign princes, the deputies from the cities, the bishops, and ambassadors, forming indeed that illustrious assembly which Luther, six weeks before, had imagined he saw sitting in the air.

"The count-palatine read the imperial proposition. It referred to two points; the war against the Turks, and the religious controversy. 'Sacrificing my private injuries and interests to the common good,' said the emperor, 'I have quitted my hereditary kingdoms, to pass, not without great danger, into Italy, and from thence to Germany. I have heard with sorrow of the divisions that have broken out here, and which, striking not only at the imperial majesty, but still more at the commandments of Almighty God, must engender pillage, conflagration, war, and death.' At one o'clock the emperor, accompanied by all the princes, returned to his palace.

"On the same day the Elector gathered around him all his co-religionists [or "white cloud" that he "sat on"], whom the emperor's speech had greatly excited, and exhorted them not to be turned aside by any threats from a cause [whose principles were embodied in their Confession] which was that of God himself. All seemed penetrated with this expression of Scripture: 'Speak the word, and it shall not stand; for God is with us' (Isaiah viii. 10).

"The Elector had a heavy burden to bear. Not only had he to walk at the head of the princes [in accordance with his prophetic position], but he had further to defend himself against the enervating influence of Melancthon. Throughout the whole of the Diet this prince

offers to our notice no mere abstraction of the State, but the noblest individuality [such as might be expected from “him that sat on the cloud”]. Early on Tuesday morning, feeling the necessity of that invisible strength which, according to a beautiful figure in the Holy Scriptures, causes us to ride upon the high places of the earth [in this instance expressed by sitting on a white cloud]; and seeing, as was usual, his domestics, his councillors, and his son assembled around him, John begged them affectionately to withdraw. He [“like unto the Son of man, having on his head a golden crown”] knew that it was only by kneeling humbly before God that he could stand with courage before Charles [the wearer of the earthly golden crown]. Alone in his chamber, he opened and read the Psalms: then falling on his knees, he offered up the most fervent prayer to God; next, wishing to confirm himself in the immovable fidelity that he had just vowed to the Lord, he went to his desk, and there committed his resolutions [respecting the public reading of the Confession] in writing. Dolzig and Melancthon afterwards saw these lines, and were filled with admiration as they read them.

“Being thus tempered anew in heavenly thoughts, John took up the imperial proposition, and meditated over it; then, having called in his son and the chancellor Bruck, and Melancthon shortly after, they all agreed that the deliberations of the Diet ought to commence with the affairs of religion; and his allies, who were consulted, concurred in this advice.

“The legate had conceived a plan diametrically opposed to this. He desired to stifle the religious question, and for this end required that the princes should examine it in a secret committee. The evangelical Christians had no doubt that if the truth was proclaimed in the great council of the nation [if the Confession in the hands of the Elector was read publicly or “the sharp sickle in the hand of the one that sat on the cloud was thrust in”] it would gain the victory [“For the time is come for thee to reap, for the harvest of the earth is ripe”]; but the more they desired a public confession, the more it was dreaded by the pope’s friends. The latter wished

to take their adversaries by silence, without confession, without discussion, as a city is taken by famine without fighting and without a storm: to gag the Reformation, and thus reduce it to powerlessness and death, were their tactics. To have silenced the preachers was not enough, the princes must be silenced also. They wished to shut up the Reformation in a dungeon, and there leave it to die, thinking they would thus get rid of it more surely than by leading it to the scaffold.

“This plan was well conceived: it now remained to be put in execution, and for that purpose it was necessary to persuade the Protestants that such a method would be the surest for them. The person selected for this intrigue was Alphonso Valdez, secretary to Charles V., a Spanish gentleman, who afterwards showed a leaning towards the Reformation. Policy often makes use of good men for the most perfidious designs. It was decided that Valdez should address the most timid of the Protestants—Melancthon. . . .

“Melancthon was almost won over; a secret conference agreed better with his disposition. Had he not often repeated that peace should be sought after above all things? Thus everything induced the legate to hope that a public struggle would be avoided, and that he might be content, as it were, to send mutes against the Reform, and strangle it in a dungeon.

“Fortunately the Chancellor and the Elector did not think fit to entertain the propositions with which Charles had commissioned the worthy Valdez. The resolution of these lay members of the church saved it from the false step its doctors were about to take; and the wiles of the Italians failed against evangelical firmness. Melancthon was only permitted to lay the Confession before the Spaniard, that he might look into it, and in despite of the moderation employed in it, Valdez exclaimed: ‘These words are too bitter, and your adversaries will never put up with them!’ Thus finished the legate’s manœuvre.

“Cap. vi.—Charles, compelled to resign himself to a public sitting ordered on Wednesday, 22nd June, that the Elector and his allies should have their Confession ready

for the ensuing Friday. The Roman party were also invited to present a Confession; but they excused themselves, saying that they were satisfied with the Edict of Worms. The emperor's order took the Protestants by surprise, for the negotiations between Valdez and Melancthon had prevented the latter from putting the finishing stroke to the Confession. It was not copied out fair; and the conclusions, as well as the exordium, were not definitively drawn up. In consequence of this, the Protestants begged the archbishop of Mentz to obtain for them the delay of a day; but their petition was refused. They therefore laboured incessantly, even during the night, to correct and transcribe the Confession.

“On Thursday, 23rd June, all the Protestant princes, deputies, councillors, and theologians met early at the Elector's. The Confession was read in German, and all gave their adhesion to it, except the landgrave and the Strasburgers, who required a change in the article on the sacrament. The princes rejected their demand.”

Then follow the declarations of the Elector of Saxony and of Wolfgang, prince of Anhalt, on signing the Confession quoted at p. 501, commencing with “The Elector of Saxony, was already preparing to sign.” The historian then says in the same chapter:—

“The wiles of the Ultramontanists were added to Melancthon's dejection in order to arrest the courageous proceedings of the princes. Friday, 24th June, was the day fixed for reading the Confession, but measures were taken to prevent it. The sitting of the Diet did not begin till three in the afternoon; the legate was then announced; Charles went to meet him as far as the top of the grand staircase, and Campeggio, taking his seat in front of the emperor, in king Ferdinand's place, delivered a harangue in Ciceronian style. ‘Never,’ said he, ‘has St. Peter's bark been so violently tossed by such various waves, whirlwinds, and abysses. The Holy Father has learnt these things with pain, and desires to drag the church from these frightful gulfs. For the love of Jesus Christ, for the safety of your country and for your own, O mighty Prince!

get rid of these errors, deliver Germany, and save Christendom.'

"After a temperate reply from Albert of Mentz, the legate quitted the town-hall, and the evangelical princes stood up; but a fresh obstacle had been provided. Deputies from Austria, Carinthia, and Carniola, first received a hearing. Much time had thus elapsed. The evangelical princes, however, rose up again, and Bruck, the Elector's chancellor, said: 'It is pretended that new doctrines not based on Scripture, that heresies and schisms, are spread among the people by us. Considering that such accusations compromise not only our good name, but also the safety of our souls, we beg his majesty will have the goodness to hear what are the doctrines we confess.'

"The emperor, no doubt by arrangement with the legate, made reply that it was too late, besides, that this reading would be useless; and that the princes should be satisfied with putting in their Confession in writing. Thus the mine, so skilfully prepared, worked admirably; the Confession, once handed to the emperor, would be thrown aside, and the Reformation would be forced to retire, without the papists having even condescended to hear it, without defence, and overwhelmed with contumely.

"The protestant princes, uneasy and agitated, insisted, 'Our honour is at stake,' said they; 'our souls are endangered. We are accused publicly; publicly we ought to answer.' Charles was shaken; Ferdinand leant towards him, and whispered a few words in his ear: the emperor refused a second time.

"Upon this the Elector and princes, in still greater alarm, said, for the third time, with emotion and earnestness: 'For the love of God, let us read our Confession! No person is insulted in it!' Thus were seen, on the one hand, a few faithful men, desiring with *loud cries* to confess their faith [by thrusting in the sharp sickle on the earth]; and on the other, the great emperor of the west, surrounded by a crowd of cardinals, prelates, and princes, endeavouring to stifle the manifestation of the truth. It was a serious, violent, and decisive struggle, in which the holiest interests were discussed.

“At last Charles appeared to yield: ‘His majesty grants your request,’ was the reply to the princes; ‘but as it is now too late, he begs you to transmit him your written Confession, and to-morrow, at two o’clock, the Diet will be prepared to hear it read at the palatine palace.’

“The princes were struck by these words, which, seeming to grant them everything, in reality granted nothing. In the first place, it was not in a public sitting at the town-hall, but privately in his own palace, that the emperor was willing to hear them; then they had no doubt that if the Confession left their hands it was all over with the public reading. They therefore remained firm. ‘The work has been done in great haste,’ said they, and it was the truth; ‘pray leave it with us to-night, that we may revise it.’ The emperor was obliged to yield, and the Protestants returned to their hotels full of joy; while the legate and his friends, perceiving that the Confession was inevitable, saw the morrow approach with continually increasing anxiety.

“Among those who prepared to confess the evangelical truth, was one, however, whose heart was filled with sadness:—it was Melancthon. Placed between two fires, he saw the reformed, and many even of his own friends, reproach his weakness; while the opposite party detested what they called his hypocrisy. . . . On the eve of the 25th June, he was present in imagination at the reading of that Confession which he had drawn up, which was about to be proclaimed before the world, and in which one word too many or too few might decide on the approbation or the hatred of the princes, on the safety or ruin of the Reformation and of the empire. He could bear up no longer, and the feeble Atlas, crushed under the burden of the world upon his shoulders, gave utterance to a cry of anguish. ‘All my time here is spent in tears and mourning,’ wrote he to Vitus Diedrich, Luther’s secretary in the Castle of Coburg; and on the morrow he wrote to Luther himself: ‘My dwelling is in perpetual tears. My consternation is indescribable. O my father! I do not wish my words to exaggerate my sorrows; but without your consolations, it is impossible for me to enjoy here the least peace.’

“Nothing in fact presented so strong a contrast to Melancthon’s distrust and dejection, as the faith, calmness, and exultation of Luther. . . . Never perhaps did man so environ himself with the promises of the Lord, or so dwell in the atmosphere of his Word and live by his breath, as Luther at Coburg. He wrote with his own hand many declarations of Scripture over the doors and windows, and on the walls of the castle. In one place, ‘I shall not die, but live, and declare the works of the Lord.’ In another, ‘The way of the wicked seduceth them;’ and over his bed, ‘I will lay me down in peace and sleep; for thou, O Lord, only makest me dwell in safety.’

“In a letter to Jonas, Luther writes:—

“‘I am delighted at that tranquil mind which God gives our prince. As for Melancthon, it is his philosophy that tortures him, and nothing else. For our cause is in the very hands of Him who can say with unspeakable dignity: *No one shall pluck it out of my hands.* I would not have it in our hands, and it would not be desirable that it were so. I have had many things in my hands, and I have lost them all; but whatever I have been able to place in God’s, I still possess.’

“On learning that Melancthon’s anguish still continued, Luther wrote to him; and these are the words that should be preserved:—

“‘Grace and peace in Christ! in Christ, I say, and not in the world, Amen. I hate with exceeding hatred those extreme cares which consume thee. If the cause is unjust, abandon it; if the cause is just, why should we belie the promises of Him who commands us to sleep without fear? Can the devil do more than kill us? Christ will not be wanting to the work of justice and truth. He lives; he reigns; what fear, then, can we have? God is powerful to upraise his cause if it is overthrown, to make it proceed if it remains motionless, and if we are not worthy, he will do it by others.’ [Let us cry, therefore, with loud voice, to him that sits upon the cloud, our Elector, Thrust in thy sickle and reap; for the time is come for thee to reap, for the harvest of the earth is ripe].

“ ‘I have received your apology, and I cannot understand what you mean, when you ask what we must concede to the papists. We have already conceded too much. Night and day I meditate on this affair, turning it over and over, diligently searching the Scriptures, and the conviction of the truth of our doctrine every day becomes stronger in my mind. With the help of God I will not permit a single letter of all that we have said [in our Confession] to be torn from us.

“ ‘The issue of this affair torments you, because you cannot understand it. But if you could, I would not have the least share in it. God has put it in a “*common place*,” that you will not find either in your rhetoric or in your philosophy: that place is called *Faith*. It is that in which subsists all things that we neither understand nor see. Whoever wishes to touch them, as you do, will have tears for his whole reward.

“ ‘If Christ is not with us, where is he in the whole universe? If we are not the Church, where, I pray, is the Church? Is it the dukes of Bavaria, is it Ferdinand, is it the pope, is it the Turk, who is the Church? If we have not the Word of God, who is it that possesses it?

“ ‘Only we must have faith, lest the cause of faith be found to be without faith.

“ ‘If we fall, Christ falls with us, that is to say, the Master of the world. I would rather fall with Christ, than remain standing with Cæsar.’

“ Thus wrote Luther. The faith which animated him flowed from him like torrents of living water. He was indefatigable; in a single day he wrote to Melancthon, Spalatin, Brentz, Agricola, and John Frederick, and they were letters full of life. He was not alone in praying, speaking, and believing. At the same moment the evangelical Christians exhorted one another everywhere to prayer. *Such was the arsenal in which the weapons were forged [and from which ‘the sharp sickle’ proceeded] that the confessors of Christ wielded before the Diet of Augsburg.*”

It has been already remarked that a more perfect illustration of the terms “And he that sat on the cloud thrust

in his sickle on the earth ” could scarcely be devised than a public reading of the *Confession of Augsburg*, and accordingly the continued evidence of prophetic and historic accordance may be held to be decisively and interestingly supported by D'Aubigné's continuing testimony (cap. vii.) :—

“ At length the 25th June arrived. *This was destined to be the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of mankind.*

“ As the chapel of the palatine palace, where the emperor resolved to hear the Confession, could contain only about two hundred persons, before three o'clock a great crowd was to be seen surrounding the building and thronging the court, hoping by this means to catch a few words ; and many having gained entrance to the chapel, all were turned out except those who were, at least, councillors to the princes.

“ Charles took his seat on the throne. The electors or their representatives were on his right and left hand ; after them, the other princes and states of the empire. The legate had refused to appear in this solemnity, lest he should seem by his presence to authorise the reading of the Confession.

“ Then stood up John the elector of Saxony, with his son John Frederick, Philip landgrave of Hesse, the margrave George of Brandenburg, Wolfgang prince of Anhalt, Ernest duke of Brunswick-Luneburg, and his brother Francis, and last of all the deputies of Nuremburg and Reutlingen. Their air was animated and their features radiant with joy. The apologies of the early Christians, of Tertullian and Justin Martyr, hardly reached *in writing* the sovereigns to whom they were addressed. But now, *to hear the new apology of resuscitated Christianity*, behold that puissant emperor, whose sceptre, stretching far beyond the columns of Hercules, reaches the utmost limits of the world, his brother the king of the Romans, with electors, princes, prelates, deputies, ambassadors, all of whom desire to destroy the Gospel, but who are constrained by an invisible power to listen, and, by that very listening, to honour the Confession !

“ One thought was involuntarily present in the minds of the spectators,—the recollection of the Diet of Worms. Only nine years before, a poor monk stood alone for the same cause in a hall of the town-house at Worms, in presence of the empire. And now in his stead behold the foremost of the electors, princes, and cities! What a victory is declared by this simple fact! No doubt Charles himself cannot escape from this recollection.

“ The emperor, seeing the Protestants stand up, motioned them to sit down; and then the two *chancellors of the Elector*, Bruck and Bayer, advanced to the middle of the chapel, and stood before the throne, *holding in their hands*, the former the Latin and the other the German copy of *the Confession*. The emperor required the Latin copy to be read. ‘ We are Germans,’ said the Elector of Saxony, ‘ and on German soil; I hope therefore your majesty will allow us to speak German.’ If the Confession had been read in Latin, a language unknown to most of the princes, the general effect would have been lost. This was another means of shutting the mouth of the Gospel. The emperor complied with the Elector’s demand.

“ Bayer then began to read *the evangelical Confession* slowly, seriously, distinctly, with a clear, strong, and sonorous voice, which re-echoed under the arched roof of the chapel, and carried even to the outside this great testimony paid to the truth.

“ ‘ Most serene, most mighty, and invincible emperor and most gracious lords,’ said he, ‘ we who appear in your presence, declare ourselves ready to confer amicably with you on the fittest means of restoring one sole, true, and same faith, since it is for one sole and same Christ that we fight. And in case that these religious dissensions cannot be settled amicably, we then offer to your majesty to explain our cause in a general, free, and Christian council.’

“ This prologue being ended, Bayer confessed the Holy Trinity, conformably with the Nicene Council, original and hereditary sin, ‘ which bringeth eternal death to all who are not born again,’ and the incarnation of the Son, ‘ very God and very man.’ ”

The historian then records the articles of the Confession which have been already quoted to confirm the illustration of the terms "Write, Blessed are the dead which die in the Lord, &c.," and continues:—

" 'Such,' said Bayer, 'is a summary of the doctrine professed in our churches, by which it may be seen that this doctrine is by no means opposed to Scripture, nor even to the Romish church, such as the doctors describe it to us, and since it is so, to reject us as heretics is an offence against unity and charity.'

" Here terminated the first part of the Confession, the aim of which was to explain the evangelical doctrine. That part of the Confession destined to point out errors and abuses still remained. . . . And after some remarks on the ordinances and traditions of the church, Bayer came to the epilogue of the Confession.

" 'It is not from hatred that we have spoken,' added he, 'nor to insult any one, but we have explained the doctrines that we maintain to be essential, in order that it may be understood that we admit of neither dogma nor ceremony which is contrary to the Holy Scripture, and to the usage of the universal church.'

" Bayer then ceased to read. He had spoken for two hours: the silence and serious attention of the assembly were not once disturbed. . . .

" When the reading was finished, Chancellor Bruck, *with the two copies in his hand*, advanced towards the emperor's secretary and presented them to him. Charles the Fifth himself took the two Confessions, handed the German copy, considered as official, to the Elector of Mentz, and kept the Latin one for himself. He then made reply to the Elector of Saxony and to his allies, that he had graciously heard their Confession; but as this affair was one of extreme importance, he required time to deliberate upon it."

The "sickle" was "thrust in" by "him that sat on the cloud."

D'Aubigné continues, "The joy with which the Protestants were filled shone in their eyes. God had been with them; and they saw that the striking act which had so

recently been accomplished imposed on them the obligation of confessing the truth with immovable perseverance. ‘I am overjoyed,’ wrote Luther, ‘that I have lived until this hour, in which Christ has been publicly exalted by such illustrious confessors, and in so glorious an assembly.’ The whole evangelical church [or “white cloud”], excited and renovated by this public confession of its representatives, was then more intimately united to its Divine Chief, and baptised with a new baptism. ‘*Since the apostolic age,*’ said they (these are the words of a contemporary), ‘*there has never been a greater work or a more magnificent confession.*’

“The emperor, having descended from his throne, approached the Protestant princes, and begged them in a low tone not to publish the Confession; they acceded to his request, and every one withdrew.”

Luther thus comments on this reading in a letter to the Elector of Saxony, “The adversaries imagine,” he writes, “they have done a wonderful thing by forbidding the preaching of the gospel, and they do not see, poor creatures! that by the reading of the Confession in the presence of the Diet, there has been more preaching than in the sermons of ten doctors. Exquisite subtilty! admirable expedient! Master Agricola and the other ministers are reduced to silence; but in their places appear the Elector of Saxony and the other princes and lords [or “a white cloud and the one who sat upon it”] who preach before his imperial majesty and the members of the whole empire, freely, to their beard, and before their noses. Yes, Christ is in the Diet, and he does not keep silence: the word of God cannot be bound. They forbid it in the pulpit, and are forced to hear it in the palace; poor ministers cannot announce it, and great princes proclaim it; the servants are forbidden to listen to it, and their masters are compelled to hear it; they will have nothing to do with it during the whole course of the Diet, and they are forced to submit to hear more in one day than is heard ordinarily in one year. . . . When all else is silent, the very stones cry out, as says our Lord Jesus Christ.”

The public reading of the Confession of Augsburg to the

emperor Charles and the German princes having realised the thrusting in of "the sharp sickle," an extensive diffusion of the Confession throughout Europe is demanded by the terms "on the earth"—the Apocalyptic earth having been held to represent the territory of the old Roman empire—and accordingly, our interest as well as confidence in the foregoing historical exposition is pleurably enhanced by the following continuing testimony of D'Aubigné (cap. viii.):—

"The Romanists had expected nothing like this. Instead of a hateful controversy, *they had heard a striking confession of Jesus Christ*; the most hostile minds were consequently disarmed. 'We would not for a great deal,' was the remark on every side, 'have missed being present at this reading.' The effect was so prompt, that for an instant the cause was thought to be definitely gained. The bishops themselves imposed silence on the sophisms and clamours of the Fabers and the Ecks. 'All that the Lutherans have said is true,' exclaimed the bishop of Augsburg; 'we cannot deny it.' 'Well, doctor,' said the duke of Bavaria to Eck, in a reproachful tone, 'you had given me a very different idea of this doctrine and of this affair.' This was the general cry; accordingly, the sophists, as they called them, were embarrassed. 'But, after all,' said the duke of Bavaria to them, 'can you refute by sound reasons the confession made by the elector and his allies?' 'With the writings of the apostles and prophets—No!' replied Eck; 'but with those of the fathers and of the councils—Yes!' 'I understand,' quickly replied the duke, 'I understand. The Lutherans, according to you, are in Scripture, and we are outside.'

"The Archbishop Hermann, elector of Cologne, the Count-palatine Frederick, Duke Erick of Brunswick-Luneberg, Duke Henry of Mecklenburg, and the Dukes of Pomerania were gained over to the truth; and Hermann sought ere long to establish it in his electorate.

"*The impression produced in other countries by the Confession was perhaps still greater. Charles sent copies to all the Courts; it was translated into French, Italian, and even into Spanish and*

Portuguese ; it circulated through all Europe, and thus accomplished what Luther had said :—‘ Our Confession [“ sharp sickle”] will penetrate into every court, and the sound thereof will spread through the whole earth ;’ ” and also fulfilled what the prophecy says, “ And the earth was reaped.” “ It destroyed the prejudices that had been entertained, gave Europe a sounder idea of the Reformation, and prepared the most distant countries to receive the seeds of the Gospel.” Everywhere “ The earth was reaped,” and all who were convinced by the doctrines set forth in the Confession were severed from Rome and gathered into the barns of the Reformation by its palladium, or “ sharp sickle”—the Word of God.

D’Aubigné, on completing his account of the proceedings at the Diet of Augsburg, in 1530, says, “ The evangelical history of the Reformation in Germany is nearly finished at the epoch we have reached, and the diplomatic history of legal Protestantism begins. Whatever may now be done, whatever may be said, the church of the first ages has reappeared ; and it has reappeared strong enough to show that it will live. There will still be conferences and discussions ; there will still be leagues and combats ; there will even be deplorable defeats ; but all these are a secondary movement. The great movement is accomplished ; the cause of faith is won by faith. *The effort has been made ; the evangelical doctrine has taken root in the world, and neither the storms of men, nor the powers of hell, will ever be able to tear it up.*”

Dr. Mosheim gives us a comment on the result of this Apocalyptic harvest, which, although not strictly embraced by the prophetic terms, may be inserted as a pertinent adjunct to our exposition. Having referred to the progress of the Reformation in Sweden, Denmark, and France, the Doctor concludes his second chapter by saying :—“ The instances of an opposition to the doctrine and discipline of Rome in the other European states were few in number, before the *Diet of Augsburg*, and were too faint, imperfect, and ambiguous to make much noise in the world. It, however, appears from the most authentic testimonies, that even

before that period the doctrine of Luther had made a considerable progress in Spain, Hungary, Bohemia, Britain, Poland, and the Netherlands, and had, in all these countries, many friends. Some of these countries openly broke asunder the chains of superstition, and withdrew themselves in a public and constitutional manner from the jurisdiction of the Roman pontiff. In others, a prodigious number of families received the light of the Reformation, rejected the doctrines and authority of Rome; and, notwithstanding the calamities and persecutions they have suffered on account of their sentiments under the sceptre of bigotry and superstition, continue still in the profession of the pure doctrine of Christianity; while in other still more unhappy lands, the most barbarous tortures, the most infernal spirit of cruelty, together with penal laws adapted to strike terror into the firmest minds, have extinguished, almost totally, the light of religious truth. It is, indeed, certain, and the Roman Catholics themselves acknowledge it without hesitation, that the papal doctrines, jurisdiction, and authority, would have fallen into ruin in all parts of the world, had not the force of the secular arm been employed to support this tottering edifice, and fire and sword been let loose upon those who were assailing it only with reason and argument."

And not only does this testimony supply a pertinent adjunct to our exposition, but also, in so far as the historian refers to "the calamities, persecutions, barbarous tortures, and the most infernal spirit of cruelty, which those who rejected the doctrine and authority of Rome suffered under the sceptre of bigotry and superstition," just such a result as appears to be prefigured by the next recorded terms:—

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without

the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

It will be observed that the agencies referred to in this metaphorical vintage differ from those of the preceding harvest. At the epoch of our history, the papal temple alone possessed the qualifying supremacy for a place in the Apocalyptic *heaven*, and accordingly, "Another angel came out of the temple which is in heaven" must be held to prefigure a papal agency; and just as the sharp sickle used in the process of reaping was placed in the hand of the highest secular authority in the *Protestant* temple, so, by analogy, we may conclude that the sharp sickle held by this angel invests him with the highest secular authority in the *Papal* temple. This conclusion is also supported by the internal force of the prophecy, which, whilst at all times claiming an intelligent attention to its suggestive, as well as to its distinct revelations, demands, in this instance, our noting that such an uniform effect over the whole of the Apocalyptic earth excludes the idea of the sickle's exercise being subject to the will of a subordinate. It will be seen, therefore, that we are instructed to recognise in "the angel from the temple which is in heaven" the symbolic representative of the governing authority in the papal temple familiarised to us by history, and especially referred to in our last quotation from Dr. Mosheim, under the title of *the secular arm*; and hence, as the sword has deluged the history of that arm in blood—the product, it may be observed, of the trodden winepress—not only may the figurative angel be readily identified with the historical *secular arm*, but also, the symbolic sickle with the literal sword. The prominence accorded to the sword of the Spirit and to the heavenly golden crown under the *harvest* metaphor, is now therefore transferred, under the *vintage*, to the earthly golden crown and to the sword of the flesh; and the propriety of the inference recently drawn (p. 506) from the juxtaposition of the heavenly and earthly golden crowns is further apparent.

With the exception of the characteristics of the respective

agents, it will be observed, the harvest and vintage metaphors present great similarity of descriptive expression ; and hence, whilst a connection is maintained between them by uniformity of action, the terms by which the diversity of actors and of the things done are pointed out become invested with considerable importance and accordingly claim an attentive consideration.

The next agency under the vintage is introduced by “ And another angel came out from the altar which had power over fire,” and, to be consistent with our former conclusion, must be found to represent a papal agency, just as the corresponding harvest angel, which “ came out from the temple of the one who sat upon the cloud,” has been held to represent a protestant agency. The characteristic “ which had power over fire” refers us to the 13th verse of chapter xiii., “ And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men,” and thereby affixes the requisite papal stamp to the angel which it characterises,—inasmuch as this 13th verse has been, in our last lecture, certified by history to contain one of the prophetic descriptions by which “ the beast coming up out of the earth” was identified with the papacy. Whilst, therefore, the *harvest* angel, who “ cried with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap,” has been declared to be *protestant*, so now the *vintage* angel, who “ cried with a loud cry [a term, as opposed to voice, suggestive of anguish] to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth,” is declared to be *papal*.

But, if reasoning by analogy has any weight, it may be asked—If “ *his*” was sufficiently qualified by its reference to a protestant superior to denote that the harvest angel was protestant, why would not *his*, qualified by a papal superior, especially as the prophecy has no surplusage of words, have been sufficient, without another characteristic, to denote that the vintage angel was papal ? The only consistent reply to such a question appears to be that undoubtedly some *further* signification must be included in the terms “ the altar which had power over fire.”

And here a mine of confirmatory, interesting, and astonishing results is opened before us, for on reviewing the historical circumstances by which the terms “And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men” were elucidated, we find that the papal territories having been invaded and the holy see itself placed in imminent danger, the pope applied for and obtained from Charlemagne the relief, or figurative fire, that he needed, and his enemies were scattered by the wrath of the then ruler in the Apocalyptic heaven. It will be seen, therefore, that “the altar which had power over fire,” not only denotes a papal agency, but also that the representative of the angel that came out from that altar was the pope; and that his cry (observe the pertinence of the just-now suggested “anguish”) was uttered to the secular arm at a season of imminent danger; and as Dr. Mosheim has lately informed us that “the papal doctrines, jurisdiction, and authority, would have fallen into ruin in all parts of the world, had not the force of the secular arm been employed to support this tottering edifice, and fire and sword been let loose upon those who were assailing it only with reason and argument,” we may discontinue our investigation as to the further significance of the terms “the altar which had power over fire” impressed with admiration not only at the perfection of the prophecy to identify the angel and to foreshow the circumstances under which his cry was uttered,—but also at the marvellous force and accuracy with which on the removal of the prophetic disguise, the relations existing between the occupants of the secular and papal thrones are clearly revealed, and thereby a problem solved in few words that has perplexed the pens of many distinguished writers who have undertaken its definition.

Whilst, therefore, we have abundant cause for reverent astonishment at the revealed depth of the prophetic resources, not only is the most interesting confirmation of our conclusion apparent, but also that the prophetic and historic combination, whilst absolutely enforcing the further decision that the *reaped* by the sharp sickle of the metaphorical

harvest were the *gathered* by the sharp sickle of the metaphorical *vintage*, fills up the measure of our admiration by at the same time pointing to the Redeemer's words, "I am the vine, ye are the branches" (John xv. 5) as of sufficient authority and comprehensiveness to perfectly identify the confessors of the doctrine of *justification by faith* with the figurative "clusters of the vine of the earth," and hence, "for her grapes are fully ripe," with the maturity of growth exhibited by that doctrine, when, as just now quoted, "the papal doctrines, jurisdiction, and authority would have fallen into ruin in all parts of the world, had not the force of the secular arm been employed to support this tottering edifice, and fire and sword been let loose upon those who were assailing it only with reason and argument;" or, in prophetic words, had not "the angel come out from the altar which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe."

The next terms are, "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

The harvest recital having been terminated by "And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped," it will be seen that the parallelism between the harvest and vintage descriptive relations ceases with "And the angel thrust in his sickle into the earth, and gathered the vine of the earth," and that we thereby obtain a further interesting confirmation of the evidences that the *harvest* "*reaped*" and the *vintage* "*gathered*" are identical; for the prophecy having been hitherto sufficiently full to leave nothing unexplained, the abrupt conclusion of the harvest recital compared with that of the vintage, would certainly, under other circumstances, have afforded an exception, and the desire to have known more as to the result of the reaping would have been unsatisfied. On all sides we

are therefore urged to recognise in the terms “And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God,” a prefigured epitome of the terrible fate which befell the confessors of the doctrine of *justification by faith* in the sixteenth and seventeenth centuries, when “fire and sword were let loose” and “the most barbarous and excruciating tortures were inflicted by the secular arm,” at the powerful instigation of the Roman pontiff, on all who opposed that papal god’s jurisdiction. The details of the atrocities committed, being too well known to require a full record on the present occasion, may be deemed sufficiently set forth in Lect. XVIII., and in pp. 438 to 510 of our second volume to enable us at once to determine that as long and furious religious wars, the massacre of St. Bartholomew, the horrors of the Inquisition, and a flow of blood as water from sword, rack, and other instruments for crushing out the life of the Reformation, are referred to therein, we have already before us, so vivid a reality of “And the angel thrust in his sickle into the earth, and gathered the vine of the earth,” that we may postpone any particular testimony in vindication of the above reference until the completion of the remarks demanded by “And cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs,” which, it will be observed, continues the same subject, and terminates the recital of the metaphorical vintage.

Prophetically and historically impelled to identify the papacy with the figurative winepress, the perfection of the figure requires that the terms “the wrath of God” should be held to refer to the wrath of the Roman pontiff rather than to the wrath of the great Jehovah, although if the latter were adopted, the reality of the winepress would not be changed, as a religious system so Apocalyptically stigmatised as the papacy might with every propriety be deemed a depository of the wrath of the living God. It has however been twice stated that the term “God,” in Apocalyptic

parlance, does not necessarily refer to the Supreme Being, but is dependent for construction on its accompanying qualification. The basis of this statement is, that the term being qualified, in some instances, by "who made heaven and earth," and other expressions applicable to God alone, the omission of such qualification in others, is equivalent to a declaration that the term has another signification to be gathered from its antecedents, context, or force of the figure in which it is used. And accordingly, the propriety of holding, that "the wrath of God," in the present case, refers to the wrath of the papal god of the symbolic heaven, is supported by the omission of any direct qualification referring to the Supreme Being, by the antecedents and force of the figure, and eminently by verse 15 of the nineteenth chapter, where, under a similar figure with a reversal of characters, the "Word of God" is represented as "treading the winepress of the fierceness and wrath of *Almighty* God."

"Without the city" may be readily recognised as a concomitant of the figure referring to the Jewish custom, in accordance with which the Redeemer "suffered without the gate" (Heb. xiii. 12), and thereby establishing a most interesting and affecting intimate connection between "the true vine" cast into the Jewish winepress by the Roman governor at the chief priests' cry of "Crucify him, crucify him," and its fruit, "the clusters of the vine of the earth" cast into the papal winepress by *the secular arm* at the loud cry of "Thrust in thy sharp sickle," or, in other words, slay, rack, torture, burn, spare neither sex nor age, annihilate the heretical crew, uttered by the Apocalyptically exhibited imitation pagan archdruid, historically known as pope, papal god, and Roman pontiff. "Without the city" also supplies a valuable confirmation of our previous conclusion as to the rôle of the secular arm in the metaphorical vintage, for "a city" being the ordinary prophetic type of a religious system, it will be seen that, in the case before us, "without the city," or outside the papal system, notifies that the winepress was trodden by the secular arm, just as within the city would have signified its having been trodden by the religious arm.

It is also satisfactory to find that the remaining accessories to the figure contribute to the same result, for a horse, directed by leading reins or “bridles,” being the mechanical agent ordinarily employed to crush the contents of a literal winepress, not only is the harmony of the figure preserved by the prophetic mention of “horse bridles,” but also another representation of the respective secular crushing (“horse”) and the papal directing (“bridles”) powers is interestingly exhibited. And accordingly, whilst recognising “And blood came out of the winepress even unto the horse bridles” as a strong hyperbole rendered generally familiar by early classic authors—(Silius Italicus, referring to Hannibal’s descent into Italy, has “the bridles flowing with much blood”), and especially to the Jews by “the horses waded in blood up to the nostrils,” used in the Jerusalem Talmud to describe their fearful slaughter by the Roman emperor Adrian at the destruction of the city of Bitter, we may at the same time recognise in those terms a vivid picture of the countless bleeding Protestant victims, sacrificed at the bidding and in honour of “the angel of the altar which had power over fire,” and cast into the great winepress of his wrath, or, in other words, of the secular arm, in obedience to the papal exhortations, deluging the earth with the blood of all who gave to Jesus Christ the divine honours claimed by the Roman pontiff; of all who looked to Jesus Christ as their sole and only mediator and expiator of their sins, and who, having been penetrated by the doctrine contained in the written confession of Augsburg, rejected the papal yoke and in opposition to the pope’s pretensions that those only are blessed who die in him, from henceforth proclaimed “Blessed are the dead which die in the Lord.”

And seeing that the state of the Roman church known as St. Peter’s patrimony, may be very properly held, for the prophetic purpose, to be the visible depository of the temporal and spiritual power of the papacy, and hence to be a fitting representative of a figurative papal winepress; and seeing that Mr. Mede states that St. Peter’s patrimony, from the walls of Rome (“without the city”), to the river Po and

the marshes of Verona, contains the space of 200 Italian miles; and seeing that 200 Italian miles is the equivalent of 1,600 furlongs, and hence that the terms “And blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs,” reveals the respective capacities of the Apocalyptic and papal *figurative* winepresses to be in exact accordance, we may proceed with the historical verification, before referred to, satisfied that the several characters, concomitants, accessories, and qualifying terms of the metaphorical vintage have been historically realised, if we may not say in every instance indisputably, we may boldly say with sufficiently reasonable accuracy, to meet the demands of the most sceptical, if just, examiner.

The angel that “came out from the temple which is in heaven” has been identified with the secular arm—his “sharp sickle” with the literal sword—the angel that “came out from the altar which had power over fire” with the pope—“the altar which had power over fire” with the papacy—“the clusters of the vine of the earth” with the confessors of the doctrine of *justification by faith*—“the winepress” with the papal territory in a figurative sense—the capacity of “the winepress” with the capacity of “St. Peter’s patrimony”—the “horse bridles” with the papal reins by which the horse or secular arm was urged to and directed in its daily task of crushing out the life of the Reformation—and “blood came out of the winepress even unto the horse bridles” with similar hyperbolical expressions adopted by ancient writers to describe an exceptionally vast and fearful slaughter. There can be no difficulty, therefore, in recognising, by the historical aid already before us and recently referred to as particularly contained in Lect. XVIII. and in pp. 438 to 510 of our second volume, that history and revelation continue to manifest the strictest accordance, and that the thrusting in of the *vintage* sharp sickle was commenced on the part of the secular arm by Charles V. and was energetically continued by his successors and other European potentates down to the year 1650, when, as shown in Lect. XVI., pp. 249-261 and referred to as the period at which the sojourn of the

“woman” (ch. xii. 14) in the wilderness was terminated, the Protestants, by the treaty of Westphalia (p. 254, quoting Dr. Mosheim), “obtained privileges and advantages which the votaries of Rome beheld with much displeasure and uneasiness. . . . After this period,” the historian continues, “the court of Rome and its creatures were laid under a considerable degree of restraint. They did not any longer dare to make war in an open and public manner upon the Protestants, since the present state of things blasted all the hopes they had fondly entertained of extinguishing the light of the Reformation, by destroying [casting into the wine-press], or reducing under their ghostly yoke the princes and states that had encouraged and protected it in their territories.”

The spirit of the revelation by the vintage metaphor being embodied in the above historical testimony by Dr. Mosheim, we may fairly consider our subject to be fully elucidated; but nevertheless, in case of its being deemed that some statements have not been sufficiently historically supported, the following extracts may be appended without being open to the charge of barrenness either in interest or in a profitable result, nor to the objection of redundancy, seeing that the testimonies which have been quoted on a former occasion will, by their repetition, maintain the parallelism, due to consistency, between the first and second prophetic series.

Dr. Mosheim concludes his second chapter by the statement “that the papal doctrines, jurisdiction, and authority would have fallen into ruin in all parts of the world, had not the force of the secular arm been employed to support this tottering edifice, and fire and sword been let loose upon those who were assailing it only with reason and argument,” or in other words, by giving us the historical effect of the prophetic protestant voice, “Thrust in thy sickle and reap,” followed by the papal cry “Thrust in thy sharp sickle, and gather the clusters of the vine of the earth.” The historian then commences his third chapter, the contents of which are, “The history of the Reformation, from the time that the Confession of Augsburg was presented to the em-

peror, until the commencement of the war which succeeded the league of Smalcald," by saying:—

“Charles V. arrived at Augsburg the 15th June, 1530, and on the 20th day of the same month the Diet was opened. As it was unanimously agreed that the affairs of religion should be brought upon the carpet before the deliberations relating to the intended war with the Turks, the *Protestant* members of this great assembly received from the emperor a formal permission to present to the Diet, on the 25th June, an account of their religious principles and tenets. In consequence of this, Christian Bayer, chancellor of Saxony, read, in the German language, in the presence of the emperor and the assembled princes, the famous confession, which has since been distinguished by the denomination of the *Confession of Augsburg*. The princes heard it with the deepest attention and recollection of mind; it confirmed some in the principles they had embraced, surprised others, and many, who, before this time, had little or no idea of the religious sentiments of Luther, were now not only convinced of their innocence, but were, moreover, delighted with their purity and simplicity.

“The tenor and contents of the Confession of Augsburg are well known; since that confession was adopted by the whole body of the *Protestants* as the rule of their faith. The copies of this confession, which, after being read, were delivered to the emperor, were signed and subscribed by John, elector of Saxony, by four princes of the empire, George, marquis of Brandenburg, Ernest, duke of Luneberg, Philip, landgrave of Hesse, Wolfgang, prince of Anhalt, and by the imperial cities of Nuremberg and Reutlingen, who all thereby solemnly declared their assent to the doctrines contained in it. Its style is plain, elegant, grave and perspicuous, such as becomes the nature of the subject, and such as might be expected from the admirable pen of Melancthon. The *matter* was undoubtedly supplied by Luther, who, during the Diet, resided at Coburg, a town in the neighbourhood of Augsburg; and, even the form it received from the eloquent pen of his colleague, was authorised in consequence of his approbation and advice.

This *confession* contains twenty-eight chapters, of which the greatest part are employed in representing, with perspicuity and truth, the religious opinions of the Protestants, and the rest in pointing out the errors and abuses that occasioned their separation from the church of Rome.

“The creatures of the Roman pontiff who were present at this Diet, employed John Faber, afterwards bishop of Vienna, together with Eckius, and another doctor, named Cochläus, to draw up a refutation of this famous confession. This pretended refutation, having been read publicly in the assembly, the emperor demanded of the Protestant members that they should acquiesce in it, and put an end to their religious debates by an unlimited submission to the doctrines and opinions contained in this answer. But this demand was far from being complied with. The Protestants declared on the contrary, that they were by no means satisfied with the reply of their adversaries, and earnestly desired a copy of it, that they might demonstrate more fully its extreme insufficiency and weakness. This reasonable request was refused by the emperor, who, on this occasion, as well as on several others, *showed more regard to the importunity of the pope’s legate and his party, than to the demands of equity, candour, and justice.* He even interposed his supreme authority to suspend any further proceeding in this matter, and solemnly prohibited the publication of any new writings or declarations that might contribute to lengthen out these religious debates. This, however, did not reduce the Protestants to silence. The divines of that communion, who had been present at the Diet, endeavoured to recollect the arguments and objections employed by Faber, and had again recourse to the pen of Melancthon, who refuted them, in an ample and satisfactory manner, in a learned piece that was presented to the emperor on the 22nd of September, but which that prince refused to receive. This answer was afterwards enlarged by Melancthon, when he had obtained a copy of Faber’s reply, and was published in the year 1531, with the other pieces that related to the doctrine and discipline of the Lutheran church, under the title of *A Defence of the Confession of Augsburg.*

“There were only three ways left of bringing to a conclusion these religious differences, which it was, in reality, most difficult to reconcile. The first and the most rational method was to grant those who refused to submit to the doctrine and jurisdiction of Rome, the liberty of following their private judgment in matters of a religious nature, the privilege of serving God according to the dictates of their conscience, and all this in such a manner that the public tranquillity should not be disturbed. The second, and, at the same time, the shortest and most iniquitous expedient, was to end these dissensions by military apostles, who, *sword in hand*, should force the Protestants to return to the bosom of the church, and to court the papal yoke, which they had so magnanimously thrown off their necks. Some thought of a middle way, and proposed that a reconciliation should be made upon fair, candid, and equitable terms, by engaging each of the contending parties to temper their zeal with moderation, to abate reciprocally the rigour of their pretensions, and remit something of their respective claims.

“This method was highly approved by several wise and good men on both sides; but it was ill-suited to the arrogant ambition of the Roman pontiff, and the superstitious ignorance of the times, which beheld with horror whatever tended to introduce the sweets of religious liberty, or the exercise of private judgment. The second method, even the use of violence and the terrors of the sword, was more agreeable to the spirit and sentiments of the age, and was peculiarly suited to the despotic genius and sanguinary counsels of the court of Rome; but the emperor had prudence and equity enough to make him reject it, and it appeared shocking to those who were not lost to all sentiments of justice or moderation. The third expedient was, therefore, most generally approved of; it was peculiarly agreeable to all who were zealous for the interests and tranquillity of the empire, nor did the Roman pontiff seem to look upon it either with aversion or contempt. Hence, various conferences were held between persons of eminence, piety, and learning, who were chosen for that purpose from both sides; and nothing was omitted that might have the least tendency to

calm the animosity, heal the divisions, and unite the hearts of the contending parties; but all to no purpose, since the difference between their opinions was too considerable, and of too much importance to admit of a reconciliation. It was in these conferences that the spirit and character of Melancthon appeared in their true and genuine colours; and it was here that the votaries of Rome exhausted their efforts to gain over to their party this pillar of the Reformation, whose abilities and virtues added such a lustre to the Protestant cause. This humane and gentle spirit was apt to sink into a kind of yielding softness under the influence of mild and generous treatment. And, accordingly, while his adversaries soothed him with fair words and flattering promises, he seemed to melt as they spoke, and, in some measure to comply with their demands; but when they so far forgot themselves as to make use of imperious language and menacing terms, then did Melancthon appear in a very different point of light; then a spirit of intrepidity, ardour, and independence animated all his words and actions, and he looked down with contempt on the threats of power, the frowns of fortune, and the fear of death. The truth is, that in this great and good man, a soft and yielding temper was joined with the most inviolable fidelity, and the most invincible attachment to the truth.

“This reconciling method of terminating the religious debates between the friends of liberty and the votaries of Rome proving ineffectual, the latter had recourse to other measures, which were suited to the iniquity of the times, though they were equally disavowed by the dictates of reason and the precepts of the gospel. These measures were *the force of the secular arm*, and the authority of imperial edicts.

“On the 19th day of November a severe decree was issued out by the express order of the emperor, during the absence of the Hessian and Saxon princes who were the chief supporters of the Protestant cause; and in this decree everything was manifestly adapted to deject the friends of religious liberty, if we except a faint and dubious promise of engaging the pope to assemble (in about six months after

the separation of the Diet) a general council. The dignity and excellence of the papal religion are extolled beyond measure in this partial decree; a new decree of severity and force added to that which had been published at Worms against Luther and his adherents; the changes that had been introduced into the doctrine and discipline of the Protestant churches severely censured; and a solemn order addressed to the princes, states, and cities that [had been "reaped" under the harvest metaphor, and] had thrown off the papal yoke, to return to their duty and their allegiance to Rome, on pain of incurring the indignation and vengeance of the emperor ["the angel that came out from the temple which is in heaven"] as the patron and protector of the church.

"To give the greater degree of weight to this edict, it was resolved that no judge who refused to approve and subscribe its contents should be admitted into the imperial chamber of Spires, which is the supreme Court in Germany. The emperor also, and the popish princes engaged themselves to employ their united forces, in order to maintain its authority, and to promote its execution.

"No sooner were the elector of Saxony and the confederate princes informed of this deplorable issue of the Diet of Augsburg, than they assembled in order to deliberate upon the measures that were proper to be taken on this critical occasion. In the year 1530 and the year following, they met, first at Smalcald, afterwards at Francfort, and formed a solemn alliance and confederacy, with the intention of defending vigorously their religion and liberties against the dangers and encroachments with which they were menaced by the edict of Augsburg, without attempting, however, anything, properly speaking, offensive against the votaries of Rome. Into this confederacy they invited the kings of England, France, and Denmark, with several other republics and states, and left no means unemployed that might tend to corroborate and cement this important alliance.

"In this troubled state of affairs many projects of reconciliation were proposed; and, after various negotiations, a

treaty of peace was concluded at Nuremberg, in the year 1532, between the emperor and the Protestant princes. The apprehension of an approaching rupture was scarcely removed by this agreement, when John, elector of Saxony, died, and was succeeded by his son John Frederick, a prince of invincible fortitude and magnanimity, whose reign was little better than a continued scene of disappointments and calamities.

“The religious truce, concluded at Nuremberg, inspired with new vigour and resolution all the friends of the Reformation. It gave strength to the feeble, and perseverance to the bold. Encouraged by it, those who had been hitherto only secret enemies to the Roman pontiff spurned now his yoke publicly, and refused to submit to his imperious jurisdiction. This appears from [“the clusters of the vine of the earth”] the various cities and provinces in Germany, which, about this time, boldly enlisted themselves under the religious standards of Luther. On the other hand, as all hope of terminating the religious debates that divided Europe was founded in the meeting of the general council, which had been so solemnly promised, the emperor renewed his earnest request to Clement VII., that he would hasten an event that was expected and desired with so much impatience. The pontiff, whom the history of past councils filled with the most uneasy and discouraging apprehensions, endeavoured to retard what he could not, with any decency, absolutely refuse. He indeed, in the year 1533, made a proposal, by his legate, to assemble a council at Mantua, Placentia, or Bologna, but the Protestants refused their consent to the nomination of an Italian council, and insisted, that a controversy, which had its rise in the heart of Germany, should be decided within the limits of the empire. The pope, by his usual artifices, eluded his own promise, disappointed their expectations, and was cut off by death in the year 1534, in the midst of his stratagems.

“His successor, Paul III., seemed to show less reluctance to the assembling a general council, and appeared even disposed to comply with the desires of the emperor in that respect. Accordingly, in the year 1535, he expressed his

inclination to convoke one at Mantua ; and, the year following, actually sent circular letters for that purpose through all the kingdoms and states under his jurisdiction. The Protestants, on the other hand, fully persuaded, that, in such a council, all things would be carried by the votaries of Rome ; and nothing concluded but what should be agreeable to the sentiments and ambition of the pontiff, assembled at Smalcald in the year 1537. And there they protested solemnly against such a partial and corrupt council as that which was convoked by Paul III., but, at the same time, had a new *summary* of their doctrine drawn up by Luther, in order to present it to the assembled bishops, if it was required of them. This summary, which was distinguished by the title of the *Articles of Smalcald*, is generally joined with the creeds and confessions of the Lutheran church.

“After the meeting of the council at Mantua was prevented, various measures were taken, and many schemes proposed, by the emperor on the one hand, and the Protestant princes on the other, for the restoration of concord and union both civil and religious. But these measures and projects were unattended with any solid or salutary fruit, and were generally disconcerted by the intrigues and artifice of Rome, whose legates and creatures were always lying in wait to blow the flame of discord in all those councils that seemed unfavourable to the ambition of its pontiffs. In the year 1541, the emperor, regardless of the bishop of Rome, appointed a conference at Worms, on the subject of religion between persons of piety and learning chosen out of each of the contending parties. It was here that Melancthon and Eckius disputed during the space of three days. This conference was, for certain reasons, removed to the Diet which was held at Ratisbon that same year, and in which the principal subject of deliberation was a memorial, presented by a person unknown, containing a project of peace, with the terms of accommodation that were proper to terminate these religious differences. This conference, however, produced no other effect, than a mutual agreement of the contending parties to refer the decision of their pretensions and debates to a general council ; or, if the meeting of such a council

should be prevented by any unforeseen obstacles, to the next German Diet.

“This resolution was rendered ineffectual by the period of perplexity and trouble that succeeded the Diet of Ratisbon; and by various incidents that widened the breach, and put off to a farther day, the deliberations that were designed to heal it. It is true, the Roman pontiff ordered his legate to declare in the Diet, which was assembled at Spire in the year 1542, that he would, according to the promise he had already made, assemble a general council, and that Trent should be the place of its meeting, if the Diet had no objection to that city. Ferdinand, king of the Romans, and the princes who adhered to the papal cause, gave their consent to this proposal; while the Protestant members of the Diet objected both against a council summoned by the papal authority alone, and also against the place appointed for its meeting, and demanded a free and lawful council, which should not be biassed by the dictates, nor awed by the proximity of the Roman pontiff. This protestation produced no effect; Paul III. persisted in his purpose, and issued out his circular letters for the convocation of the council, with the approbation of the emperor; while this prince endeavoured, at the Diet of Worms, in the year 1545, to persuade the Protestants to consent to the meeting of this council at Trent. But the Protestants were fixed in their resolution, and the efforts of Charles were vain. Upon which the emperor [the angel having a sharp sickle], who had hitherto disapproved of *the violent measures which were incessantly suggested by the court of Rome*, departed from his usual prudence and moderation, and, listening to the sanguinary counsels of Paul [saying “Thrust in thy sharp sickle and gather the clusters of the vine of the earth”], formed, in conjunction with that subtle pontiff [“the angel from the altar which had power over fire”] the design of terminating the debates about religion *by the force of arms*. The landgrave of Hesse, and the elector of Saxony, who were the chief protectors of the Protestant cause, were no sooner informed of this, than they took the proper measures to prevent their being surprised and overwhelmed unawares by a superior force, and,

accordingly, raised an army for their defence. While this terrible storm was rising, Luther, whose aversion to all methods of violence and force [by the sword of the flesh] in matters of religion was well known, and who recommended [the sword of the Spirit] prayer, and patience as the only arms worthy of those who had the cause of genuine Christianity at heart, was removed by Providence from this scene of tumult, and the approaching calamities that threatened his country. He died in peace, on the 18th of February, in the year 1546, at Aylesben, the place of his birth."

The historian, having completed his third chapter by the foregoing testimony commences his fourth by saying:—

"The emperor [representing *the secular arm*, or "angel that came out from the temple which is in heaven"] and the pope [representing "the angel that came out from the altar which had power over fire"] had mutually resolved the destruction of all ["the vine of the earth"] who should dare to oppose the council of Trent. The meeting of that assembly was to serve as a signal for their taking arms; and, accordingly, its deliberations were scarcely begun, in the year 1546, when the Protestants perceived undoubted marks of the approaching storm, and of a formidable union between *the emperor and the pontiff* to overwhelm and crush them ["and cast them into the great winepress of the wrath of [the papal] god"] by a sudden blow."

Dr. Mosheim, having brought us to the commencement of hostilities on the part of the secular arm, or of thrusting in the prophetic vintage sickle, then proceeds with an account of the war of Smalcald and its circumstances. This account having been too largely transcribed in our second volume (pp. 481, etc.) to be quite consistently reproduced, it is not without regret that we find ourselves thereby deprived of its full benefit in realising the casting into, and treading the vine of the earth in, the Apocalyptic winepress. The following extracts therefrom, and from other testimonies also recorded in Vol. ii., taken for the sake of convenience in their consecutive order, may, however, be deemed to afford considerable compensation; as also an ample vindication of the several statements advanced on the basis of historical

evidences referred to as having been already before us, but not re-quoted.

Thus, p. 446 (D'Aubigné) : — “ The pontiff, having anointed the emperor Charles with oil, and given him the sceptre, presented him with a naked sword [or “sharp sickle”], saying, ‘*Make use of it in defence of the church against the enemies of the faith* [or, “vine of the earth”] The emperor then kissed the white cross embroidered on the pope’s red slipper, and exclaimed, ‘*I swear to be, with all my powers and resources, the perpetual defender of the pontifical dignity and of the church of Rome.*’ The two princes now took their seats under the same canopy, but on thrones of unequal height, the emperor’s being half a foot lower than the pontiff’s, and the cardinal-deacon proclaimed to the people ‘The invincible emperor, Defender of the Faith.’ For the next half hour nothing was heard but the noise of musketry, trumpets, drums, and fifes, all the bells of the city, and the shouts of the multitude. Thus was proclaimed anew the close union of politics with religion. The mighty emperor, [representing the “angel from the Apocalyptic heaven”] transformed to a Roman deacon, and humbly serving mass like a canon of St. Peter’s, had typified and declared the indissoluble union of the Romish church [or, “altar which had power over fire”] with the State. This is one of the essential doctrines of popery, and one of the most striking characteristics that distinguish it from the evangelical and the Christian church [or “white cloud, upon which one sat like unto the Son of Man”].

“Scarcely had Charles V. risen from before the altar of San Petronio, ere [“having a sharp sickle” or the literal sword which had just been presented to him by “the angel from the altar which had power over fire”] he turned his face towards Germany, and appeared on the Alps as the anointed of the papacy. The letter of convocation, so indulgent and benign, seemed forgotten : all things were made new since the pope’s blessings ; there was but one thought in the imperial brain, the necessity of rigorous measures ; and the legate, Campeggio, ceased not to insinuate irritating words into Charles’s ear. ‘At the first rumour of the storm that

threatens them,' said Granville, 'we shall see the Protestants flying on every side, like timid doves upon which the Alpine eagle pounces.'

P. 455 (D'Aubigné,) "At three o'clock in the afternoon the Elector of Saxony, accompanied by the dukes of Luneburg, and the princes of Anhalt, quitted the walls of Augsburg. 'God be praised,' said Luther, 'that our dear prince is at last out of hell.'

"As he saw these intrepid princes thus escaping from his hands, Charles V. gave way to a violence that was not usual with him. 'They want to teach me a new faith,' cried he, 'but it is not with the doctrine that we shall finish this matter; *we must draw the sword*, and then shall we see who is the strongest.' All around him gave way to their indignation.

"On the 4th of October, 1530, Charles V. wrote to the pope; for it was from Rome that the new crusade was to set out: 'The negotiations are broken off, our adversaries are more obstinate than ever, and I am resolved to employ my strength and my person in combating them. For this reason I beg your holiness will demand the support of all Christian princes.'

"The enterprise began in Augsburg itself. The day on which he wrote to the pope, Charles, in honour of St. Francis of Assisi, whose feast it was, re-established the Cordeliers in that city, and a monk, ascending the pulpit, said, 'All those who preach that Jesus Christ alone has made satisfaction for sins, and that God saves us without regard to our works, are thorough scoundrels. There are, on the contrary, two roads to salvation; the common road, namely, the observance of the commandments; and the perfect road—namely, the ecclesiastical state.' Scarcely was the sermon finished ere the congregation began to remove the benches placed in the church for the evangelical preaching, breaking them violently (for they were fixed with chains), and throwing them one upon another. Within these consecrated walls two monks, in particular, armed with hammers and pincers, tossed their arms, and shouted like men possessed. 'From their frightful uproar,' exclaimed some, 'one would imagine they were

pulling down a house.' It was, in truth, the house of God they wished to begin destroying. After the tumult was appeased they sang mass. As soon as this was concluded, a Spaniard desired to recommence breaking the benches, and on being prevented by one of the citizens, they began to hurl chairs at each other; one of the monks, leaving the choir, ran up to them and was soon dragged into the fray: at length the captain of police arrived with his men, who distributed their well-directed blows on every side. Thus began in Germany the restoration of Roman Catholicism: popular violence has often been one of its most powerful allies."

D'Aubigné then announces the union of the Lutheran and Zuinglian cities; "'Let us unite,' said all, 'for the consolation of our brethren and the terror of our enemies.' In vain did Charles, who was intent on keeping up division among the Protestants, convoke the deputies of the Zuinglian cities; in vain did he overwhelm them with fierce threats; all his efforts were useless. At length the evangelical party was one. ["The earth was reaped."]

"Nothing remained but to draw the sword; and for that Charles made every preparation. On October 25th, he wrote to the cardinals at Rome: 'We inform you that we shall spare neither kingdoms nor lordships; and that we shall venture even our soul and our body to complete such necessary matters.'

"Scarcely had Charles's letter been received, before his major-domo arrived in Rome by express. 'The season is now too far advanced to attack the Lutherans immediately,' said he to the pope, 'but prepare everything for this enterprise. *His majesty thinks it his duty to prefer before all things the accomplishment of your designs.*' Thus Clement and the emperor were also united, and both sides began to concentrate their forces.

"On the evening of the 11th November, the *recess* was read to the Protestant deputies, and on the 12th they rejected it, declaring they did not acknowledge the emperor's power to command in matters of faith. The deputies of Hesse and of Saxony departed immediately after, and on the 19th November the *recess* was solemnly read in the presence of

Charles V., and of the princes and deputies who were still in Augsburg. This report was more hostile than the project communicated to the Protestants. 'We beg his majesty,' said the elector Joachim, after it was read, 'not to leave Germany, until by his cares one sole and same faith be re-established in all the empire.' The emperor replied, that he would not go further than his estates of the Low Countries. They desired that deeds should follow close upon words.

"The emperor's ministers and officers, excited by the pope [crying, "Thrust in thy sharp sickle"], displayed the utmost energy. The states of the empire were bound to furnish Charles, for three years, 40,000 foot, 8,000 horse, and a considerable sum of money; the margrave Henry of Zenete, the count of Nassau, and other nobles, made considerable levies on the side of the Rhine; a captain going through the Black Forest called its rude inhabitants to his standard, and there enrolled six companies of lansquenets; king Ferdinand had written to all the knights of the Tyrol and of Wurtemberg to gird on their cuirasses and take down their swords; Joachim of Talheim collected the Spanish bands in the Low Countries, and ordered them towards the Rhine; Peter Scher solicited from the duke of Lorraine the aid of his arms; and another chief hastily moved the Spanish army of Florence in the direction of the Alps. There was every reason to fear that the Germans, even the Roman Catholics, would take Luther's part; and hence principally foreign troops were levied. Nothing but war was talked of in Augsburg."

Not only in Germany was the reanimation of the papacy apparent. In D'Aubigné's history of the Reformation in Switzerland and under the same significant head, "Restoration of popery," and at the same period, we find him saying:—"The whole of the Reformation was comprised. Scarcely had Ferdinand received intelligence of the death of the arch-heretic Zwingli (Zuinglius) and of the defeat at Cappel, than, with an exclamation of joy, he forwarded these good news to his brother Charles the Fifth, saying, 'This is the first of the victories destined to restore the faith.' After the defeat at the Gaubel, he wrote again, saying that if the emperor

were not so near at hand, he would not hesitate, however weak he might be, to rush forward in person, *sword in hand*, to terminate so righteous an enterprise. ‘Remember,’ said he, ‘that you are the first prince in Christendom, and that you will never have a better opportunity of covering yourself with glory. Assist the cantons with your troops; the German sects will perish when they are no longer supported by heretical Switzerland.’ ‘The more I reflect,’ replied Charles, ‘the more I am pleased with your advice. The imperial dignity with which I am invested, the protection that I owe to Christendom and to public order, in a word—the safety of the house of Austria, everything appeals to me.’

“Already about two thousand Italian soldiers, sent by the pope, had unfolded their seven standards, and united near Zug with the army of the Five Cantons. Auxiliary troops, diplomatic negotiations, and even missionaries to convert the heretics, were not spared. The bishop of Veroli arrived in Switzerland in order to bring back the Lutherans to the Roman faith by means of his friends and of his money. The Roman politicians hailed the victory at Cappel as the signal of the restoration of the papal authority, not only in Switzerland, but throughout the whole of Christendom. At last this presumptuous Reformation was about to be repressed [or cast into the winepress of papal wrath]. Instead of the great deliverance of which Zwingle had dreamt, *the imperial eagle let loose by the papacy*, was about to pounce on all Europe, and strangle it in its talons. The cause of liberty had perished on the Albis.

“Everything seemed advancing towards a grand catastrophe. The Tockenburgers made peace, and retired. The Thurgovians followed them; and next the people of Gaster. The evangelical army was thus gradually disbanded. The severity of the season was added to these dissensions. Continual storms of wind and rain drove the soldiers to their homes. Upon this the Five Cantons, with the undisciplined bands of the Italian general threw themselves on the left bank of the lake of Zurich. The alarm-bell was rung on every side; the peasants retired in crowds into the city with

their weeping wives, their frightened children, and their cattle that filled the air with sullen lowings. A report, too, was circulated that the enemy intended laying siege to Zurich. The country people in alarm declared that if the city refused to make terms, they would treat on their own account.

“The peace party prevailed in the council; deputies were elected to negotiate. ‘Above all things preserve the gospel, and then our honour, as far as may be possible!’ Such were their instructions. On the 16th November, 1530, the deputies from Zurich arrived in a meadow situated near the frontier, in which the deputies of the Five Cantons awaited them. They proceeded to the deliberations. ‘In the name of the most honourable, holy, and divine Trinity,’ began the treaty, ‘Firstly, we the people of Zurich bind ourselves and agree to leave our trusty and well-beloved confederates of the Five Cantons, their well-beloved co-burghers of the Valais, and all their adherents, lay and ecclesiastic, in their true and indubitable Christian faith, renouncing all evil intentions, wiles, and stratagems. And, on our side, we of the Five Cantons, agree to leave our confederates of Zurich and their allies in possession of their faith.’ At the same time Rapperschwyl, Gaster, Wesen, Bremgarten, Mellingen, and the common bailiwicks were abandoned to the Five Cantons.

“Zurich had preserved its faith; and that was all. Shortly after a similar treaty was concluded with Berne. The restoration of popery immediately commenced in Switzerland, and Rome showed herself everywhere, proud, exacting, and ambitious. After the battle of Cappel, the Romish minority at Glaris had assumed the upper hand. It marched with Schwytz against Wesen, and the district of the Gaster. On the eve of the invasion, at midnight, twelve deputies came and threw themselves at the feet of the Schwytzer chiefs, who were satisfied with confiscating the national banners of these two districts, with suppressing their tribunals, annulling their ancient liberties, and condemning some to banishment, and others to pay a heavy fine. Next the mass, the altars, and images were everywhere re-established, and exist until the present day. Such was the pardon of Schwytz.

“It was especially on Bremgarten, Mellingen, and the free bailiwicks that the Cantons proposed to inflict a terrible vengeance. The Swiss and Italian bands entered furiously into these flourishing districts, brandishing their weapons, inflicting heavy fines on all the inhabitants, compelling the gospel ministers to flee, and restoring everywhere, *at the point of the sword*, mass, idols, and altars.

“On the other side of the lake the misfortune was still greater. On the 18th November, while the Reformed of Rapperschwyl were sleeping peacefully in reliance on the treaties, an army from Schwytz silently passed the wooden bridge, nearly 2,000 feet long, which crosses the lake, and was admitted into the city by the Romish party. On a sudden, the Reformed awoke at the loud pealing of the bells and the tumultuous voices of the Catholics: the greater part quitted the city. One of them, however, barricaded his house, placed arquebuses at every window, and repelled the attack. The exasperated enemy brought up some heavy pieces of artillery, besieged this extemporaneous citadel in regular form, and its defender was soon taken and *put to death in the midst of horrible tortures*.

“Nowhere had the struggle been more violent than at Soleure. Seventy evangelical families were obliged to emigrate, and Soleure returned under the papal yoke.

“The deserted cells of St. Gall, Muri, Einsidlen, Wettingen, Rheinau, St. Catherine, Hermetschwyl, and Guaden-thall witnessed the triumphant return of Benedictines, Franciscans, Dominicans, and all the Romish militia; priests and monks, intoxicated with their victory, overran country and town, and prepared for new conquests.

“The wind of adversity was blowing with fury, *the evangelical churches fell one after another*. The Five Cantons, full of gratitude to the Virgin, made a solemn pilgrimage to her temple at Einsidlen. The chaplains celebrated anew their mysteries in this desolated sanctuary; the abbot, who had no monks, sent a number of youths into Swabia, to be trained up in the rules of the order, and this famous chapel, which Zwingli's voice had converted into a sanctuary for the word, became for Switzerland, what it has remained until

this day, the centre of the power and of the intrigues of the papacy."

P. 488 (Dr. Mosheim)—"The friends of genuine Christianity in England deplored the gloomy reign of superstition and the almost total extinction of true religion; and seeing before their eyes the cause of popery maintained by the terrors of bloody persecutions, and daily victims brought to the stake [and cast into the papal winepress] to expiate the pretended crime of preferring the dictates of the gospel to the despotic laws of Rome, they esteemed the Germans happy in having thrown off the yoke of an imperious and superstitious church."

P. 489 (Ib.)—"In the year 1553, Edward VI. was taken from his loving and afflicted subjects, whose sorrow was inexpressible and suited to their loss. His sister Mary (daughter of Catharine of Arragon, from whom Henry had been separated by the famous divorce), a furious bigot to the church of Rome, and a princess whose natural character, like the spirit of her religion, was despotic and cruel, succeeded him on the English throne, and imposed anew the arbitrary laws and the tyrannical yoke of Rome upon the people of England. Nor were the methods she employed in the cause of superstition better than the cause itself, or tempered by any sentiments of equity or compassion. Barbarous tortures, and death in the most shocking forms, awaited those who opposed her will or made the least stand against the restoration of popery. And, among many other victims [who were trodden in the winepress], the learned and pious Cranmer, archbishop of Canterbury, who had been one of the most illustrious instruments of the Reformation in England, fell a sacrifice to her fury."

P. 490 (Ib.)—"The seeds of the Reformation were very early sown in Scotland by several noblemen of that nation who had resided in Germany [when "the earth was reaped"] during the religious disputes that divided the empire. But the power of the Roman pontiff [the "angel that came out from the altar which had power over fire"] supported and seconded by inhuman laws and barbarous executions [issued and perpetrated by "the secular arm"] choked for many

years these tender seeds, and prevented their taking root."

P. 491 (Ib.) referring to Ireland—"Mary pursued with fire and sword, and all the marks of unrelenting vengeance, the promoters of a pure and rational religion ["the vine of the earth"], and deprived Brown and other Protestant bishops of their dignities in the church."

(Ib.)—"The Reformation had not long been established in Britain, when the Belgic provinces, united by a respectable confederacy which still subsists, withdrew from their spiritual allegiance to the Roman pontiff. Philip II., king of Spain, apprehending the danger to which the religion of Rome was exposed from that spirit of liberty and independence which reigned in the inhabitants of the Low Countries, took the most violent measures to dispel it. For this purpose he augmented the number of the bishops, enacted the most severe and barbarous laws against all innovators in matters of religion, and erected that unjust and inhuman tribunal of the *inquisition*, which would intimidate and tame [and crush in the papal "winepress"] as he thought, the manly spirit of an oppressed and persecuted people."

P. 492 (Ib.)—"To quell these tumults, a powerful army was sent from Spain, under the command of the duke of Alva, whose horrid barbarity and sanguinary proceedings kindled that long and bloody war from which the powerful republic of the *United Provinces* derives its origin, consistence, and grandeur."

P. 495 (Ib.)—"The Reformation made a considerable progress in Spain and Italy soon after the rupture between Luther and the Roman pontiff. In all the provinces of Italy, but more especially in the territories of Venice, Tuscany, and Naples, the religion of Rome lost ground [from the effect of "And the earth was reaped"], and great numbers of persons of all ranks and orders expressed an aversion to the Papal yoke. This gave rise to violent and dangerous commotions in the kingdom of Naples, in the year 1546, of which the principal authors were Bernard Ochino and Peter Martyr, who, in their public discourses

from the pulpit, exhausted all the force of their irresistible eloquence in exposing the enormity of the reigning superstition. These tumults were appeased with much difficulty by the united efforts of Charles V. and his viceroy, Don Pedro di Toledo. In several places the popes put a stop to the progress of the Reformation, by letting loose, upon the pretended heretics, their bloody *inquisitors*, who spread the marks of their usual barbarity through the greatest part of Italy. These formidable ministers of superstition put so many to death, and perpetrated, on the friends of religious liberty, such horrid acts of cruelty and oppression, that most of the Reformists consulted their safety by a voluntary exile, while others returned to the religion of Rome, at least in external appearance. But the terrors of the inquisition which frightened back into the profession of popery [to escape being “cast into the great winepress of the wrath of (the papal) god”], several Protestants in other parts of Italy, could not penetrate into the kingdom of Naples, nor could either the authority or entreaties of the Roman pontiffs engage the Neapolitans to admit within their territories either a court of inquisition, or even visiting inquisitors.

“The eyes of several persons in Spain were opened upon the truth, not only by the spirit of inquiry, which the controversies between Luther and Rome had excited in Europe, but even by those very divines, which Charles V. had brought with him into Germany to combat the pretended *heresy* of the Reformers. For these Spanish doctors imbibed this heresy instead of refuting it, and propagated it more or less on their return home, as appears evidently from several circumstances.” A note here says, “This appears from the unhappy end of all the ecclesiastics that had attended Charles V., and followed him into his retirement. No sooner was the breath of that monarch out, than they were put into the inquisition, and were afterwards committed to the flames, or sent to death in other forms equally terrible. This was the fate of his preacher, his confessor, with above twenty others of more or less note. All this gave reason to presume that Charles V. died a Protestant.” The text continues:—“But *the inquisition*, which could not gain

any footing in the kingdom of Naples, *reigned triumphant in Spain ; and by racks, gibbets, stakes, and other such formidable instruments of its method of persuading* [and of representing the symbolic “sharp sickle”], soon TERRIFIED THE PEOPLE BACK INTO POPERY, and *suppressed the vehement desire they had of changing a superstitious worship for a rational religion.”*

P. 497.—In Mosheim’s history of *The Reformed Church* in the sixteenth century, we find : “The French Protestants were called by their enemies *Huguenots*, by way of derision and contempt ; the origin, however, of this denomination is extremely uncertain. Their fate was severe ; the storms of persecution assailed them with unparalleled fury, and though many princes of royal blood, and a great number of the flower of the nobility, adopted their sentiments and stood forth in their cause, yet it may nevertheless be affirmed that no other part of the Reformed church suffered so grievously as they did for the sake of religion. Even the peace which they obtained from Henry III. in the year 1576 was the source of that civil war in which the powerful and ambitious house of Guise, *instigated by the sanguinary suggestions of the Roman pontiffs*, aimed at nothing less than the extirpation of the royal family, and the utter ruin of the Protestant religion ; while the Huguenots, on the other hand, headed by leaders of the most heroic valour and the most illustrious rank, combated for their religion and for their sovereigns with various success. These dreadful commotions, in which both the contending parties committed such deeds as are yet, and always will be, remembered with horror, were at length calmed by the fortitude and prudence of Henry IV. This monarch, indeed, sacrificed the dictates of conscience to the suggestions of policy ; and, imagining that his government could have no stable nor solid foundation as long as he persisted in disowning the authority and jurisdiction of Rome, he renounced the Reformed religion in the year 1593, and made a solemn and public profession of popery. Perceiving, however, on the other hand, that it was not possible either to extirpate or suppress entirely the Protestant religion, he granted to its professors, by the famous edict drawn up at

Nantes in the year 1598, the liberty of serving God according to their consciences, and a full security for the enjoyment of their civil rights and privileges, without persecution or molestation from any quarter."

One of the principal deeds referred to by the historian as being remembered with horror, is the massacre of St. Bartholomew in August 1572. It is thus mentioned by Mezeray :—"To draw the picture of this Horrible Massacre in little, it lasted seven whole dayes : the three first, which was from Sunday, the feast of St. Bartholomew, till Tuesday, in its greatest fury ; the other four, till the Sunday following with somewhat more of abatement. During which time were Murthered near Five Thousand Persons by divers sortes of Deaths, and many by more than one, amongst others five or six Hundred Gentlemen. Neither the Aged nor the tender Infants were spared, nor Women great with Child ; some were stabbed, others hewn in pieces with Halberts, or Shot with Muskets or Pistols ; some thrown Head-long out of the Windows, many dragged to the River, and divers had their Brains beaten out with Mallets, Clubs, or such like Instruments. Seven or Eight Hundred had thrust themselves into the several Prisons ; hoping to find Shelter and Protection under the Wings of Justice ; but the Captains appointed for this Execution caused them to be haled out and brought to a place near *The Valley of Misery*, where they beat out their Brains with a Pole-axe, and then cast them into the River."

Continuing our historic picture of the fate of the Protestants in France, we have Mosheim saying, in his *History of the Romish Church in the 17th century* :—"In France the persecuting spirit of the Church of Rome exhibited scenes still more shocking. The Protestants of that kingdom, commonly called *Huguenots*, after having groaned for a long space of time under various forms of cruelty and oppression, and seen multitudes of their brethren put to death by secret conspiracies or open tyranny and violence, were at length obliged either to save themselves by a clandestine flight or to profess against their consciences the Romish religion. This barbarous and iniquitous scene of French persecution, than

which the annals of modern history present nothing more unnatural and odious, will find its place below, in the history of the Reformed Church.”

Turning to the point indicated, we find the historian saying:—“Of all the calamities that tended to diminish the influence and eclipse the lustre of the Reformed Church, none was more dismal in its circumstances and more unhappy in its effects than the deplorable fate of that church in France. From the time of the accession of Henry IV. to the throne of that kingdom, the Reformed Church had acquired the form of a body-politic. Its members were endowed with considerable privileges; they were also secured against insults of every kind by a solemn edict, and were possessed of several fortified places, particularly the strong city of Rochelle; in which, to render their security still more complete, they were allowed to have their own garrisons. This body-politic was not, indeed, always under the influence and direction of leaders eminent for their prudence, or distinguished by their permanent attachment to the interests of the crown and the person of the sovereign. Truth and candour oblige us to acknowledge that the *Reformed* conducted themselves on some occasions in a manner inconsistent with the demands of a regular subordination. Sometimes, amid the broils and tumults of faction, they joined the parties that opposed the government; at others, they took important steps without the king’s approbation or consent; nay, they went so far as to solicit, more than once, without as much as disguising their measures, the alliance and friendship of England and Holland, and formed views which, at least in appearance, were scarcely consistent with the tranquillity of the kingdom, nor with a proper respect for the authority of its monarch. Hence the contests and civil broils that arose in the year 1621, and subsisted long between Lewis XIII. and his Protestant subjects; and hence the severe and despotic maxim of Richelieu, the first minister of that monarch—that the kingdom of France could never enjoy the sweets of peace, nor the satisfaction that is founded upon the assurance of public safety, before the Protestants were deprived of their towns and strongholds, and before

their rights and privileges, together with their ecclesiastical polity, were [cast into the great winepress of papal wrath and] crushed to pieces and totally suppressed. This haughty minister, after many violent efforts and hard struggles, obtained, at length, his purpose; for, in the year 1628, the town of Rochelle, the chief bulwark of the Reformed interest in France, was taken after a long and difficult siege, and annexed to the crown. From this fatal event the Reformed party in France, defenceless and naked, dates its decline, since, after the reduction of their chief city, they had no other resource than the pure clemency and generosity of their sovereign.

“The court of France were not satisfied with this success. Having destroyed that form of civil polity that had been annexed to the Reformed church as a security for the maintenance of its religious privileges, and was afterwards considered as detrimental to the supreme authority of the state, they proceeded still further, and, regardless of the royal faith, confirmed by the most solemn declarations, perfidiously invaded those privileges of the church that were merely of a spiritual and religious nature. Richelieu exhausted all the resources of his dexterity and artifice, and put into execution, with the most industrious assiduity, all the means that he thought the most adapted to seduce the Protestants into the Romish communion. When all these stratagems were observed to produce little or no effect, *barbarity and violence* were employed to extirpate and destroy a set of men whom mean perfidy could not seduce, and whom weak arguments were insufficient to convince. The most inhuman laws that the blind rage of bigotry could dictate, the most oppressive measures that the ingenious efforts of malice could invent, were put in execution to damp the courage of a party that were become odious by their resolute adherence to the dictates of their consciences, and to bring them by force under the yoke of Rome. The French bishops distinguished themselves by their intemperate and unchristian zeal in this horrid scene of persecution and cruelty; many of the Protestants sunk under the weight of despotic oppression, and yielded up their faith to armed legions that were sent to convert them;

several fled from the storm, and deserted their families, their friends, and their country; and by far the greatest part persevered, with a noble and heroic constancy, in the purity of that religion which their ancestors had delivered, and happily separated, from the manifold superstitions of a corrupt and idolatrous church.

“ When at length every method which artifice or perfidy could invent had been practised in vain against the Protestants, under the reign of Lewis XIV., the bishops and Jesuits, whose counsels had a peculiar influence in the cabinet of that prince, judged it necessary *to extirpate by fire and sword* this resolute people, and thus to ruin, as it were, by one mortal blow, the cause of the Reformation in France. Their insidious arguments and importunate solicitations had such an effect upon the weak and credulous mind of Lewis, that, in the year 1685, trampling on the most solemn obligations, and regardless of all laws, human and divine, he revoked the edict of Nantes, and thereby deprived the Protestants of the liberty of serving God according to their consciences. This revocation was accompanied, indeed, with the applause of Rome; but it excited even the indignation of many Roman Catholics, whose bigotry had not effaced or suspended, on this occasion, their natural sentiments of generosity and justice. It was, moreover, followed by a measure still more tyrannical and shocking, even an express order, addressed to all the Reformed churches, to embrace the Romish faith. The consequences of this cruel and unrighteous proceeding were highly detrimental to the true interests and the real prosperity of the French nation, by the prodigious emigrations it occasioned among the Protestants, who sought, in various parts of Europe, that religious liberty and that humane treatment which their mother country had so cruelly refused them. Those among them whom the vigilance of their enemies guarded so closely as to prevent their flight, were exposed to the brutal rage of an unrelenting soldiery, and were assailed by every barbarous form of persecution that could be adapted to subdue their courage, exhaust their patience, and thus engage them to a feigned and external profession of popery, which in their

consciences they beheld with the utmost aversion and disgust."

P. 502 (Mosheim)—"The incredible pains that were taken by the pontiffs and clergy of the Romish church to spread their doctrine and to erect their dominion among the nations that lay in the darkness of Paganism, have been already mentioned. We are, therefore, at present, to confine our narration to the schemes they laid, the cabals they formed, and the commotions they excited, with an uninterrupted and mischievous industry, in order to recover the possessions and prerogatives they had lost in Europe, *to oppress the Protestants, and to extinguish the light of the glorious Reformation* [by "casting it into the great winepress of the wrath of [the papal] god"]. Various were the stratagems and projects they formed for these purposes. The resources of genius, the force of arms, the seduction of the most alluring promises, the terrors of the most formidable threatenings, the subtle wiles of controversy, the influence of pious, and often of impious, frauds, the arts of dissimulation: in short, all possible means, fair and disingenuous, were employed for the destruction of the Reformed churches; but in most cases without success. The plan of a dreadful attack upon the friends of the Reformation had been, for some time, laid in secret, and the bigoted and persecuting house of Austria was pitched upon to put it in execution.

The extracts then follow already quoted in Lecture XVI. commencing at p. 249, with "The first flames of that religious war, which *the Roman pontiffs* proposed to carry on by the Austrians and Spaniards, *their servile and bigoted instruments*, broke out in Austria, where, about the commencement of this century, the friends of the Reformation were cruelly persecuted and oppressed by their Roman Catholic adversaries. The solemn treaties and conventions, by which the religious liberty and civil rights of these Protestants had been secured, were trampled upon and violated in the most shocking manner; nor had these unhappy sufferers resolution, vigour, or strength sufficient to maintain their privileges;" and terminating at p. 255, with "After this period [1650], the court of Rome and its creatures were laid

under a considerable degree of restraint. They did not any longer dare to make war in an open and public manner upon the Protestants, since the present state of things blasted all the hopes they had fondly entertained of extinguishing the light of the Reformation, by destroying, or reducing [in their "great winepress"] under their ghostly yoke the princes and states that had encouraged and protected it in their territories." These extracts properly belong to our present illustrations, but having been so recently transcribed whilst following the prospectively indicated fortunes of "the woman" who "fled into the wilderness," they may with propriety be now omitted; and as the historical character of the other previously quoted but not reproduced extracts referred to as pertinent to the elucidation of our subject has now been exhibited, we may conclude our vindication of the statements based thereon, and history's illustrations of the vintage metaphor, by Bishop Newton's estimate (quoted at p. 383) of "the number of Christians who were put to death by the secular arm in accordance with the despotic demands of Rome;" or, in the prophetic words, "of the vine of the earth that were cast into and trodden in the great winepress of the wrath of God by the angel that came out from the temple which is in heaven" in obedience to the "loud cry of the angel that came out from the altar which had power over fire, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."

"Who," the Bishop says, "can make any computation, or form any conception of the number of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome. Mede upon the place (Rev. xiii. 7) hath observed from good authority, that in the war with the Albigenses and Waldenses, there perished of these poor creatures in France alone a million. From the first institution of the Jesuits to the year 1580, that is little more than fifty years, nine hundred thousand orthodox Christians were slain. In the Netherlands alone the duke of Alva boasted, that within a few years he had despatched to the amount of thirty-six thousand souls, and all those by the hand of the common

executioner. In the space of scarce thirty years, the inquisition destroyed, by various kinds of tortures, a hundred and fifty thousand Christians. Sanders himself confesses that an innumerable multitude of Lollards and Sacramentarians were burned throughout Europe, who yet, he says, were not put to death by the popes or bishops ["the angel from the altar which had power over fire"], but by the civil magistrates or "the secular arm" represented by "the angel that came out from the temple which is in heaven."

History, having now fully satisfied the specific and general prophetic demands under the vintage metaphor, places before us, as an interesting, although chronologically digressive, termination to its elucidation, the following impressive *Chapter from Spanish History in the nineteenth century; or How the Inquisition at Madrid was destroyed*, published by the *United Kingdom Anti-Papal League*.

In the year 1809 Colonel Lehmanowsky was attached to a part of Napoleon's army stationed at Madrid; and while in that city, the colonel used to express his opinions freely among the people, against the priests and Jesuits of the inquisition. It had been decreed by the French emperor that the inquisition and monasteries should be suppressed, but the decree was not executed. Months had passed away, and the prisons of the inquisition had not been opened.

One night, about twelve o'clock, as the colonel was walking along one of the streets of Madrid, two armed men suddenly sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, fortunately he saw at a distance the lights of the patroles, *i.e.* French soldiers mounted, who carried lanterns, and rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and, whilst they were hastening to his assistance, the assailants took to their heels, and escaped—not, however, before he saw by their dress that they belonged to the guards of the inquisition.

In great indignation at the assault, the colonel went immediately to Marshal Soult, then governor of Madrid, told him what had taken place, and reminded him of the

decree to suppress the institution. Marshal Soult replied that he might go and destroy it. The colonel having told him that his regiment—the 9th of the Polish Lancers—was not sufficient for such a service, without the aid of two additional regiments, the troops required were granted. One of these regiments was the 17th, under the command of Colonel de Lile, subsequently pastor of an evangelical church in Marseilles. The troops marched to fulfil their destined object to the Inquisition, which was about five miles from the city. It was surrounded by a wall of great strength, and defended by a company of soldiers. When arrived at the walls, the colonel addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket, and shot one of the colonel's men.

This was a signal of attack, and the colonel ordered his troops to fire upon those that appeared on the walls. It was soon obvious that the warfare was unequal. The walls of the Inquisition were covered with soldiers of the holy office, and there was a breastwork upon the walls, behind which they partially covered themselves as they discharged their muskets. The French troops were in the open plain, and exposed to a destructive fire. They had no cannon, nor could they scale the walls; and the gates successfully resisted all attempts at forcing them. The colonel could not retire, and send for cannon to break through the walls, without much loss of time. He therefore changed the mode of attack, and directed that some trees should be cut down, trimmed, and used as battering-rams. Two large trees were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power that they could exert; while the other troops kept up a fire to protect their comrades from that fire which poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition.

Here they met with an incident, to which nothing but

jesuitical effrontery is equal. The inquisitor-general, followed by the father confessors in their priestly robes, all came out of their rooms as the French were making their way into the interior of the Inquisition; and with long faces and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had only just learned what was going on, addressed themselves in the language of seeming rebuke to their own soldiers, and asked, "Why do you fight against our friends the French?" The intention was, doubtless, to make their assailants think that the resistance was wholly unauthorised by them; and if they had succeeded in making a temporary impression in their own favour, they would have gained opportunity, in the confusion of the moment, to escape. But their artifice was too shallow, and did not succeed. Colonel Lehmanowsky caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners.

He then proceeded to examine all the rooms of the stately edifice. He passed from room to room, and found all perfectly in order. The apartments were richly furnished, with altars and crucifixes and wax candles in abundance, but no evidence could be discovered of iniquity being practised there; there were none of those peculiar features which might have been expected in an Inquisition.

Splendid paintings adorned the walls. There was a rich and extensive library. Beauty and splendour appeared everywhere, and the most perfect order on which eyes ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture which were reported to be there, and where those dungeons in which human beings were said to be buried alive? The search seemed to be in vain.

The holy fathers assured the Colonel that they had been belied, and that he had seen all. The commanding officer began to think that this Inquisition was different from others

of which he had heard, and was inclined to give up the search. But Colonel de Lile was of a different mind. Addressing Colonel Lehmanowsky, he said, "Colonel, you are commander to-day, and as you say so it must be; but if you will be advised by me, let this marble floor whereon we stand be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others."

"Do as you please, Colonel," replied the commander, and ordered water to be brought accordingly. The slabs of marble were large, and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Colonel de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now set to work for further discovery; the officers with their swords, and the soldiers with their bayonets, cleared out the seam, and endeavoured to raise the slab; others with the butt-ends of their muskets struck the slab with all their might in order to break it; while the priests remonstrated against the desecration of their holy and beautiful house. While thus engaged, a soldier who was striking with the butt-end of his musket struck a spring, and the marble slab flew up.

The faces of the inquisitors instantly grew pale, as Belshazzar when the hand-writing appeared on the wall, and they shook with fear from head to foot. Beneath the marble slab, now partly up, there was a staircase. The commander stepped up to the altar, and took from the candlestick one of the lighted candles four feet in length, that he might explore the room below. One of the inquisitors endeavoured to prevent him; and laying his hand gently on the Colonel's arm, with a very demure and sanctified look, said, "My son, you must not take those lights with your bloody hands: they are holy."

"Never mind," said the commander, "I will take a holy thing to shed light on iniquity; I will bear the responsibility!" Colonel Lehmanowsky then took the light, and

proceeded down the staircase. When he and his companions in arms had reached the foot of the stairs, they entered a large square room which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this the inquisitors had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment, which the inquisitor-general occupied; and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the Holy Inquisition. From this room the party proceeded to the right, and obtained access to small cells extending the entire length of the edifice; and here they were presented with the most distressing sights. These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings: and there their bodies were often suffered to remain until they were entirely decayed, and the rooms were made fit for others to occupy.

To prevent the effluvia proving offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odour. In these cells were the remains of some who had paid the debt of nature; of whom some had been dead apparently but a short time; while of others nothing remained but their bones, still chained to the floor of their dungeon. In other cells were found living sufferers of both sexes, and of every age, from threescore years and ten down to fourteen or fifteen years, all in a state of complete nudity, and all in chains! Here were old men and aged women, who had been shut up for many years. Here, too, were the middle-aged, and the young man, and the maiden of fourteen years old.

The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats, and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day; but Colonel Lehmanowsky, aware of the danger, had food given them, and then brought them gradually to the light as they were able to bear it.

The military party then proceeded to explore yet another room on their left. Here they found the instruments of torture, of every kind which the ingenuity of men or devils could invent. The first instrument noticed was a machine by which the victim was confined, and then, beginning with the fingers, all the joints in the hands, arms, and body were broken and drawn one after another, until the sufferer died.

The second was a box in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel, from which one drop of water fell upon the head of the victim every second, each successive drop falling upon precisely the same place; by which, in a few moments, the circulation became suspended, and the sufferer had to endure the most excruciating agony.

The third was an infernal machine, laid horizontally, to which the victim was bound; the machine then being placed between two beams, in which were scores of knives so fixed that, by turning the machine with a crank, the flesh of the sufferer was all torn from his limbs into small pieces.

The fourth surpassed the others in fiendish ingenuity. Its exterior was a large doll richly dressed, and having the appearance of a beautiful woman, with her arms extended ready to embrace her victim. A semicircle was drawn around her, and the person who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms immediately clasped him, and a thousand knives cut him in as many pieces, while in the deadly embrace. The sight of these engines of infernal cruelty kindled the fire of indignation in the bosoms of the soldiers. They declared that every inquisitor and soldier of the inquisition should be put to the torture. Their rage was ungovernable. Colonel Lehmanowsky did not oppose them: they might have turned their arms against him if he had attempted to arrest their work. They then began punishing the holy fathers.

The first was put to death in the machine for breaking joints. The torture of the inquisitor that suffered death by the dropping of water on his head was most excruciating:

the poor wretch cried in agony to be taken from the fatal machine. Next, the inquisitor-general was brought before the infernal machine called "the Virgin." He was ordered to embrace her, and begged hard to be excused.

"No," said the soldiers, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets, so as to form large forks, and with these pushed him over the deadly circle. The beautiful image, prepared for the embrace, instantly clasped him in its arms, and cut him into innumerable pieces.

The French commander, after having witnessed the torture of four of the barbarous inquisitors, sickened at the awful scene, and he left the soldiers to wreak their vengeance on the other guilty inmates of that prison-house of hell. In the meantime it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. Oh, what a meeting was there! It was like a resurrection. About a hundred who had been buried for many years were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were few who could recognise no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Colonel Lehmanowsky caused the library, paintings, furniture, and other articles of value, to be removed; and having sent to the city for a waggon-load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All having withdrawn to a distance, in a few moments the walls and turrets of the massive structure rose majestically in the air, impelled by a tremendous explosion, and then fell back to the earth an immense heap of ruins. THE INQUISITION WAS NO MORE!

It may be now observed that history's elucidation of the vintage metaphor terminates our second series, having brought us to the end of the seventeenth century, to which period the evidences of "correspondence of the predictions of the

Apocalypse with the marked events of the Christian era” advanced us in the first series contained in vols. i. & ii.; and as the additional evidences of correspondence now before us have reached the proportions of a book, forming in conjunction with the two former a complete historical answer to both the religious and secular demands of the 14th and its preceding prophetic chapters, it only remains to conclude by a brief glance at the progress made in this, our third volume.

CONCLUSION.—SECOND SERIES.

It will be remembered that an interesting subject of inquiry on the sounding of the seventh trumpet was raised in our second volume (referred to at p. 525) by the mighty angel’s declaration under the sixth trumpet (x. 7), “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets;” and accordingly, finding that when the seventh angel sounded, “great voices in heaven” announced “The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever,” we could not but conclude that the utterance of those voices “finished the mystery of God,” or revealed that which had been previously hidden. And as Paul declares in his epistle to the Romans (xvi. 25) that “by the preaching of Jesus Christ, the revelation of the mystery which was kept secret since the world began, is *now* made manifest;” and in his epistle to the Ephesians (iii. 3, 6), that “by revelation was made known unto him the mystery, which in other ages was not made known unto the sons of men, as it is *now* revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel;” and furthermore writes to

the Colossians (i. 26, 27), "The mystery which hath been hid from ages, and from generations, but is now made manifest to the saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory," the conclusion was as inevitable that the seventh angel's trumpet called attention to the proclamation by "the great voices in heaven" of the advent of the Messiah and the preaching and establishment of his kingdom on the earth. Having regard however to the concluding utterance under the sixth trumpet, "Behold the third woe cometh quickly," and to the exigency of chronological progression, an especial Apocalyptic intimation was needed before we could authoritatively return to the first century in the place of continuing from the seventeenth; and it is difficult to conceive a more supreme cause for reverent admiration than was presented to us, on finding the intimation supplied by the mention in verse 16 of "the four and twenty elders" unassociated with "four beasts," invariably their companions when elsewhere referred to. Whence we realised that the "four beasts" were not then present, and that an epoch was thereby indicated prior to that of the vision wherein "the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung *a new song* [transformed by the *wild* beasts that subsequently arose into "*as it were a new song*"], saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (cap. v. 8, 9). And as A.D. 96 is the date affixed in the Bible to this vision, and on the first four seals being successively opened therein, each of the four beasts in turn says to the Evangelist "Come and see," and the events occurring in the period from A.D. 98 to 180 having been shown in our first volume to correspond with the *first* seal's figuration of "the things that must shortly come to pass," we had not proceeded far with our analysis of the seventh trumpet's first section before we were enabled autho-

ritatively to conclude, notwithstanding the commencement of our inquiry under apparently opposing chronological influences, that “the voices” preceding the utterances of “the four and twenty elders” were referred to the first century of the Christian era; that “the four and twenty elders” represented the saints in Paradise when the proclamation of the Lord’s kingdom was heard on earth; and that “the four beasts,” seen in the vision when the seals were opened by the Lamb, but absent when “the seventh angel sounded,” represented the heralds and citizens of that kingdom, then on the earth realising the “great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” Hence we commenced our historical illustrations of the seventh trumpet’s first part (verses 15 to 19, cap. xi.) surrounded by clear indications, that the introduction of the kingdom of Jesus Christ on the earth was its theme; that the first century of the Christian era was its epoch; and that Judæa was the locality of representation.

The evangelic and apostolic writings accordingly were the natural and authorised sources whence to draw evidences of Apocalyptic and historic accordance, and on reference thereto, we were transported to Judæa and Galilee, whence arose a chorus of voices that soon ratified our conclusions as to theme, date, and locality, and harmonised with “the great voices in heaven” so perfectly, that the evidence of accordance we sought, was complete. First we heard angelic heralds announcing the conception and birth of “a Saviour, which is Christ the Lord,” and “saying, Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever, and of his kingdom, there shall be no end.” Then we heard proclaimed, “Repent ye, for the kingdom of heaven is at hand”—“The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel”; followed by multitudes of voices, “saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest”—“Blessed be the King

that cometh in the name of the Lord : peace in heaven, and glory in the highest ;” and a voice from heaven, twice repeated, saying, “ This is my beloved Son, in whom I am well pleased.” We also heard the wondrous power of the new kingdom sounded forth from the empty tomb of Lazarus, and from the vacant bier at Nain ; as also by blind seeing, dumb speaking, deaf hearing, lame walking, sick healed, lepers cleansed, and unclean spirits testifying, “ I know thee, who thou art, the holy one of God.” With these voices, many others, which we must not stay to enumerate, harmoniously mingled until the great voice of the crucified king, uttered on the cross, “ IT IS FINISHED,” fell upon our ears, when the remark was justified (p. 21)—“ thus proclaiming to the world as he had previously announced to his Father, that the purpose of his coming was accomplished ; that the kingdom of heaven, the kingdom of grace and truth, was introduced ; that ‘ mercy and truth had met together, and righteousness and peace had kissed each other ’ ; and that the Apocalyptic voices, saying, ‘ The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever,’ had received their illustration on the earth.”

Passing on, the response of history to the majestic exultations and utterances of the four and twenty elders, was equally complete ; and having led to the consideration “ that the veil had been withdrawn from the Holy of Holies, and that the heralds of the new kingdom had been permitted to catch, and inspired to re-echo on the earth, the sounds of praise and glory, and dominion and power, uttered before the throne of God in heaven ” (p. 22), we at once recognised in Matthew’s testimony, “ And behold the veil of the temple was rent in twain from the top to the bottom ” a perfect illustration of “ And the temple of God was opened in heaven ;” as also, in the risen Jesus, as perfect an illustration of, “ And there was seen in his temple the ark of his testament.” Hence, under the influences of the testimonies that crowded upon us from all sides with the freshness and power of renewed and concentrated utterance ; of the extraordinary internal expository force of the pro-

phetic terms; and of the presidency of the august assemblage around the throne of God, we realised that the space between heaven and earth was annihilated, and therein the figure and confirmation of the words of Jesus, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me before the foundation of the world." Having then noticed that the internal expository force of the prophecy exhorts those who are not disciples of Jesus to contemplate the declaration of the four and twenty elders, "The time is come that thou shouldest destroy them which destroy the earth," to compare it with the two parables we quoted (p. 32), and then to decide whether they will have the prince of this world, or the Prince of life from heaven to reign over them, we found that the Apocalyptic "lightnings, and voices, and thunderings, and an earthquake, and great hail" which followed the announcement "And there was seen in his temple the ark of his testament" immediately began to be illustrated on the earth. For "*The Acts of the Apostles*" informed us that no sooner had Jesus risen than the Holy Ghost descended, and that further miraculous displays of heaven's agency in vindication of the origin and power of the new kingdom followed each other in rapid succession, calling forth joyous acclamations of praise and gratitude from its citizens, and expressions of unbelief and enmity on the part of the Jews, who gave effect to those expressions by persecuting the disciples of Jesus "from city to city." Thus were realised the "lightnings, voices, and thunderings." The "earthquake and great hail" were realised to us by Josephus, who showed us Jerusalem in ruins, with "not one stone standing upon another," as the reality of the one, and the Jews who survived the unparalleled calamities that befell their nation, expelled from their native land, as the reality of the other. Josephus also placed before us the

signal fulfilment of the prophecies uttered by the Lord when on earth, and referred by him to the same epoch as the Apocalyptic by "Verily I say unto you, This generation shall not pass, till all these things be fulfilled," and which accordingly we were constrained to identify and investigate together with the Apocalyptic "lightnings, voices, and thunderings, an earthquake and great hail"—the result being that we concluded our 15th Lecture by saying, "If we ponder over the demonstrated correspondence, now completed, of the first part of the seventh trumpet's sound with the events which history has set before us, and over the marvellous comprehensiveness of the Apocalyptic language which has so briefly recorded an intelligible epitome of the New Testament and its contemporary profane history, as also such a remarkable elucidation and confirmation of the gospel tidings, together with the establishment of Christianity on the ruins of Judaism, the justice will be seen of the assertion that internal evidences of divine inspiration are supplied, which, if not irresistible, are, at least, difficult for the most determined sceptic to refute."

But the kingdom of grace and truth from heaven did not enjoy an immediate triumph. Other enemies than the Jews had to be encountered by its confessors, in the idolatrous nations of the earth, and in our first volume we saw the disciples of Christ, at first contained in "an upper room," largely multiplied in number, but cruelly persecuted by the pagan emperors of the Roman empire, whose violence culminated in the ten years' persecution, from A.D. 303 to A.D. 313, known as the *era of martyrs*. Worshipping in caves and catacombs, and hidden from the world and from the fury of their pagan persecutors, the confessors of the new kingdom were suddenly called forth, in the year 313, to the light of day by Constantine, who, recognising the Spirit of truth in their lives and doctrine, and the superiority of the Christian to the Pagan religion, boldly assumed the cross as his banner, proclaimed himself a miraculously converted champion of the Christian cause, met and overcame the pagan Cæsars on their taking up arms in defence of their

gods, hurled them from participation in the Roman throne, subverted the pagan religion, degraded its dignitaries, destroyed its temples, and, as sole emperor, decreed laws declaring Christianity to be the only authorised religion in the Roman empire. To-day truth is hidden and persecuted, and on the morrow is seated on the Roman throne. These events we recognised to be in strict accordance with the figurations of cap. xii. 1-5 and 7-9, which are commenced by the figure of a woman, who, "being with child, cried, travailing in birth and pained to be delivered;" whilst before her stands "a great red dragon" ready "to devour her child as soon as it was born." The child is brought forth, and "caught up unto God and to his throne." War ensues, issuing in the defeat and degradation of the dragon and his angels. The change of the locality of representation we found indicated by firmamental luminaries being visible, and as the Jewish luminaries had been extinguished by the instrumentality of the Roman eagle, the transition from the Jewish to the Roman empire was easy and well authorised. The date was also pointed out with the nicest accuracy; for the figurative woman having been identified with the Spirit of truth, and the number of years from the descent of that Spirit on the day of Pentecost in the year 33 to the seating of Christianity on the Roman throne in the year 313 being 280, or the number of years represented by the ordinary period of woman's gestation, or 280 literal days, history's epoch was authoritatively confirmed; and the general adaptation and perfection of the figure to foreshow the sudden establishment of Christianity in the Roman empire in the year 313, after 280 years of comparative obscurity; as also the intensity of Christian anguish and peril that immediately preceded that establishment (era of martyrs); and the threatening attitude and malignant enmity of the pagans consequent thereon, were too eminently apparent to be regarded otherwise than as entitling it to be ranked amongst the conspicuous evidences of divine inspiration.

The 10th, 11th, and 12th verses were responded to by the exuberant expressions of joy and gratitude triumphantly proclaimed by the Christians on their deliverance from

pagan persecutions, and their attaining to so exalted a position by the victories of Constantine under his newly-adopted banner of the cross; whilst the 6th, 13th and remaining verses of cap. xii., were answered by the corruption of the Christian's faith and practice under the combined effects of intoxication by success, the insidious instigations of philosophy, subtle reasonings, the introduction of Arianism and other opposing doctrines, the multiplication of sects and strange religious theories; and, above all, the endeavour to reconcile the pagans to Christianity by infusing their rites and ceremonies into the services of the Christian churches; the end being that the Spirit of truth was obscured by a glare of lamps, burning incense, gorgeous vestments, imposing processions, and other theatrical paraphernalia of heathen worship; and the name of Christianity was prostituted, to use Gibbon's expression, to an "*imitation of paganism*." Whilst, therefore, on the one hand, the prophecy passed us from the 12th to the 13th chapter with the announcement that the woman who had given birth to the man child "fled into the wilderness where she is nourished for a thousand two hundred and threescore days (or 1260 literal years) from the face of the serpent;" and that "the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ," was doomed to sustain the fury of the dragon's wrath with the woman on his failing to accomplish her destruction; so, on the other hand, history passed us under the threshold of the dark ages, and from our 16th to 17th Lecture, by the accordant testimony that at the end of the fourth century "true religion was almost entirely superseded by horrid superstitions," Christianity existed in name only, and the true disciples of Jesus Christ were so few "that the examples of real piety and virtue became extremely rare," and, "the church being contaminated by shoals of profligate Christians, the virtuous few were, in a manner, oppressed and overwhelmed with the superior numbers of the wicked and licentious." History then, rapidly conducting us through the intervening centuries and exhibiting from time to time deplorable effects from

the dragon's war, brought us to the ratification of the treaty of Westphalia in the year 1650, and, amongst other instructive and interesting items worthy of note, invited us especially to observe that the year 390 had been previously determined, by its association with the reign of Theodosius the Great, to be the date of the Spirit of truth's retirement from public view, in accordance with the second announcement of the symbolic woman's flight into the wilderness for one thousand two hundred and threescore days, or literally 1260 years; that exactly 1260 years from the year 390 had elapsed when the treaty of Westphalia was concluded in 1650, and that this treaty was in every respect entitled to be regarded "as a commensurate visible sign of the reappearance of the Spirit of truth, and as investing his exponents with a stability and permanence sufficiently distinctive and remarkable to be held as consistent evidence that the 1260 years' term of their banishment from collectively taking conspicuous part in public events had terminated."

Recalled, by the prophecy, to the 13th chapter, the dragon is seen standing upon the sand of the sea, whilst out of the sea rises a beast, having, amongst other descriptive characteristics set forth in the first four verses, seven heads and ten horns. History promptly identified this beast with the barbaric nations, who, "yielding to an irresistible impulse that appears to have been gradually communicated from the eastern extremity of the Continent of Asia," invaded and ultimately subverted the Roman empire; and, after a close examination of the several peculiarities for which those nations were historically famous, both as regards their religion and polity, we had no difficulty in recognising the fidelity of the identification, and, accordingly, the propriety of entitling this new emanation from the symbolic sea, *a barbaric beast*. His subsequently acquired "mouth speaking great things and blasphemies" forms the theme of the next six verses, whilst the corresponding and parallel theme in the pages of history was found to be, the utterances of Mahomet and the doings of his followers, who, under the name of Saracens and the talismanic cry of *There is only one God and Mahomet is the Apostle of God*, waged implacable war against

the Christian name, consolidated the empire of ignorance and superstition constructed by the barbarians on the ruins of Christianity, and prepared the way for the papal edifice which arose out of the religious chaos that supervened on their temporary retirement from the scene of their Roman conquests. While, therefore, on the one hand the prophetic account of the "mouth" is followed by the appearance of another "beast coming up out of the earth," so, on the other hand, the historic account of the effect of the Saracenic retirement (more expressly exhibited in vol. i. under the fifth trumpet) is followed by the appearance of the papacy; and, accordingly, the principle of prophetic and historic parallel progression developed the necessity that the papacy and its history should exhibit the realities demanded by the characteristics and figurative description of the *beast from the earth*. But it will be remembered that this was not the only test of accuracy that met us at this point, for before entering on the question of the new beast's identification, we were reminded that the continuance of power given to the "mouth speaking great things and blasphemies" was limited to forty and two prophetic months or 1,260 literal years, and as no event earlier than the birth of Mahomet A.D. 569, nor a later event than the taking of Jerusalem by the Saracens A.D. 636, could consistently be pointed to as the possible commencement of that period, it became manifest that the 1260 years should be terminated between the years 1829 and 1896; and, accordingly, that although the latter date had not been reached, the question arose whether or not any symptoms of that termination could be detected in the years that had already expired. The intermediate events of the first preaching of Mahomet about the year 609, the commencement of the Hegira A.D. 622, and the invasion of Roman territory by the followers of Mahomet A.D. 630 were also particularized as possessing the elements of probable commencement, and consequently imparting to the years 1869, 1882, and 1890 the elements of probable termination. It may be worthy of mention here, that this test of the correctness of history's identification of the "mouth"

had escaped our observation and that the decisions of history on our general subject had consequently been recorded under the absence of a more than casual acquaintance with Turkish and Mahometan histories later than the taking of Constantinople by the Turks. However, further inquiry was imperative; and we think the reader will be disposed to share our accession of confidence in history as a reliable Apocalyptic expositor, when on opening the Turkish annals we were enabled to point, with a perhaps excusable air of triumph, to the testimonies there placed before us, which so accurately met the prophetic demands, chronologically and otherwise, and so admirably endorsed our previous conclusions, that we were enabled to terminate our 17th lecture, and to return to the new beast's identification fortified by increased satisfaction with our progress, and encouraged to continue our inquiries without fear of equal success in our future results. As two years have elapsed since those testimonies were recorded, it may be well to mention that during that time the Spirit of truth has been quietly but surely penetrating the darkness of the East with an effect that bids fair to realise our conjectures that the years 1882, 1890, and 1896 may be looked forward to with interest as periods at which further and perhaps more startling evidences of prophetic realisation may demand to be recorded in the annals, not only of the East, but of the entire world. A more striking proof of the imminence of this effect could scarcely be devised, nor one more recognisable by those most concerned, than the announcement in the present year, 1874, "*The Turkish Government have published a final intimation that the sale of the Bible is prohibited in Turkey;*" and as we are now on the eve of resuming our review, and the papacy awaits the conclusion of our present notice of Mahometanism, we trust that we shall not be deemed obnoxious to the charge of digression, if we also mention that the *Universe*, a papal periodical published in London, remarks (27th June, 1874) on the above intimation, "*We rejoice to find so much common sense in the old Turkish Government.*" Certainly we could not claim exemption from the charge of suppression if we omitted to draw attention to

the fraternity of spirit that is thereby shown to exist, even at the present day, between two of the historically-pronounced realities respectively represented in the 13th Apocalyptic chapter by dragon-created, dragon-serving, and dragon-speaking beasts.

On approaching the identification of *the beast from the earth*, we were confronted by an array of other beasts, whose number threatened to involve us in some confusion, but by strictly adhering to the prophetic texts, and keeping close to the counsels of our historic guide, those beasts as well as their qualifying references were separately recognised, and found to impart such life-like features to the other characteristics attached to *the beast from the earth*, that the papacy stood revealed as his historic reality in such bold relief that all challenge of identity appeared to be defied; and accordingly, when we heard Charlemagne, the then European representative of the barbaric beast, “declared emperor by the Romans and the pope, by which *Rome began again to have an Emperor of the West*”; and, at the same time, heard Charlemagne “*adjudging and determining, That his Holiness, being God’s vicar, could not be subject to the judgment of man*,” thus conferring on the head of the papacy the honours and irresponsible priestly power that had been enjoyed under paganism by its archdruids, we realised at once that history had placed before us, not only the construction of a semblance of pagan Rome, but also a veritable reality of “the image to the beast which had the wound by a sword and did live;” and as we heard the one event proclaimed by “the people crying aloud three times—A long and happy life and victory to Charles the August, Great, and Peaceable Emperor of the Romans, Crowned by God;” and found the other event signalled by “a furious earthquake accompanied with the horrible noise of falling cities, followed by furious tempests and contagious maladies,” we realised also that Nature had combined with History in developing the propriety of adding to the numerous designations under which the Roman pontiff has been hitherto known and worshipped, the further title, disclosed and emphatically declared by the combination of prophetic and

historic forces, of *Barbaric-created Roman imitation of a pagan archdruid*.

Then, having noted the distinction between the prophetic genitive “of,” signifying possession, and the referential dative “to,” as applied to the beasts subsequently enumerated, we commenced to thread the historic way through a labyrinth of enigmatical prophetic expressions that threatened the prospect of successful emergence, but our guide was not at fault, for after conducting us through a series of imposing monuments erected by the papacy, on which were recorded in letters of blood its identity with the “*beast from the earth*,” and showing us as we proceeded the papal hand outstretched to satiate its greed for money, and the papal forehead stamped with infallibility to substantiate its claim to universal dominion, we emerged from the prophetic obscurity, which proved to be more apparent than real, with all our previous conclusions abundantly ratified; and observing, under a profound impression of the cordiality existing between the prophetic and historic relations, that the point of emergence was conspicuously emblazoned by the words *Romiith*, *Lateinos*, and *Vicarius Filii Dei*, written respectively in Hebrew, and Greek, and Latin, we were greeted with the further imposing testimony that they were recorded by the prophetic number 666, in lasting commemoration of the *Roman* kingdom, *Latin* race, and *barbaric-adjudged vicarial* title, of the papal head.

Then, finding ourselves at the end of the 13th chapter, we surveyed the platform of the old Roman world, and seeing it exclusively monopolised by the Barbaric, Moslem, and Papal powers, whom we had identified with *the beast from the sea*, his subsequently acquired *mouth*, *the beast from the earth*, and his subsequently made *image to the beast which had the wound by a sword and did live*, we had every reason to conclude that all the great adherents of the dragon had been prophetically placed before us. Accordingly, our 18th Lecture was terminated, not only under the natural expectation that the 14th chapter would give us some account of “the remnant of the woman’s seed, which keep the commandments of God, and have the testimony of Jesus Christ,”

against whom "the dragon went to make war," and, to effect his purpose, summoned the beasts to his aid; but also, encouraged by a glance at its opening figuration, under the hope of learning that the dragon failed to destroy the victims of his "wrath," and that *the gospel of ancient times* was again proclaimed with no uncertain sound, notwithstanding the imposing array of forces employed to stifle it during twelve centuries of more or less apparent success.

On commencing our 19th Lecture with the figurations of the 14th chapter, our expectation and hope were not only realised, but even surpassed, as we found ourselves transported from the dark and dismal scenes of war, tumult, tortures, and continuous bloodshed, to the calm and heavenly region of Mount Sion, and saw the members of the church of God peacefully enjoying the companionship of their Redeemer, and heard "the voice of harpers harping with their harps," who, standing without fault and having in their mouth no guile, sang "as it were a new song before the throne of God." The natural, if we may not say necessarily enforced inference that we drew from this cheering change in the Apocalyptic locality and characters was, that an important religious movement in favour of the Gospel might be expected to have transpired in the historic world, and we found Dr. Mosheim saying, just in its chronological place, "The most momentous event that distinguished the church of the fifteenth century, and we may add the most glorious of all the revolutions that happened in the state of Christianity since the time of its divine and immortal Founder, was that happy change introduced into religion, which is known by the title of the *Blessed Reformation*." Accordingly we were not slow in recognising that history and revelation were still in accordance; and on closely comparing the several prophetic terms of the first five verses with the historic details of the Reformation, the recognition was found to be strictly supported; and hence we realised the most authoritative evidence that the prophetic "*as it were a new song*" represented the historic revived gospel doctrine of *Justification by faith in Jesus Christ*, and that

the historic gospel preachers of the sixteenth century were represented by the prophetic “harpers harping with their harps, and standing without fault or guile in their mouth before the throne of God.” But then the question arose, How could those gospel preachers, being sinners as other men, be said to be without fault, or to have no guile found in their mouth? and on seeking for its answer we ascertained that the prophetic terms conveyed a confirmation so emphatic of the gospel generally, and particularly of the words of the glorious and divine Messenger who proclaimed it, “He that believeth in me is not condemned” that we could neither fail to see its application, nor to feel the certainty of *the believer’s* deliverance from the consequences of sin, and his escape from the thralldom of fear lest his salvation should be compromised by an unlucky decision between the rival claims of Heathen, Moslem, Papal, and professedly Christian coteries; from whose temples alike issue the invitation “Come unto me,” and the assertion, “I am the way, the truth, and the life.” Recognising the hand and seal of the Father to the Apocalyptic instrument emphatically ratifying the gospel revelation of His Son as the only Mediator by whom those words could be truthfully uttered, and in whose righteousness alone man can “stand without fault before the throne of God,” we rejoiced for ourselves and our readers, in the joy, comfort, and security that reward the *earnest* Apocalyptic student as he sees the way, thus pointed out, of escape from controversial religious entanglement; and realising “If the Son,” “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,” “shall make you free, ye shall be free indeed”—“Thy faith hath saved thee,”—and the numerous gospel testimonies to the same effect that were placed before us as responsive melodies to the “as it were a new song” of the prophetic harpers and the Reformers’ revived chant of *justification by faith*,” we continued our way also rejoicing in the Apocalyptic promise, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein.”

Our historic guide then, after entertaining us with an interesting account of the vicissitudes that attended the development of the revived gospel doctrine of justification by faith in Jesus Christ, invited us to listen to the united voices of the Reformers proclaiming it boldly on every side, asserting, at the same time, that the hour of God's judgment on the papacy had arrived, and exhorting the people to turn to the worship of the living God who alone possessed the power and was worthy of the adoration and glory claimed by, and in ignorance hitherto ascribed to, the Roman pontiff. Then conducting us through various European countries, and revealing the existence of a general religious upheaving of society, and an unwonted disturbance, not unmixed with terror, in the papal ranks, he informed us with authority that it was the result of the Reformers' preaching, and emphatically declared, "that the papal doctrines, jurisdiction, and authority would certainly have fallen into ruin in all parts of the world, had not the force of the secular arm been employed to support the tottering edifice, and fire and sword been let loose upon those who were only assailing it with reason and argument." Next, taking us to Rome, and showing us the great city of the pontiffs under pillage by Spanish and German soldiers, and a section of the latter in pontifical robes and bearing the triple crown, derisively proclaiming under the walls of the castle of St. Angelo, within which Clement VII. had retired for safety, *Luther is pope, Luther is pope*—he pointed to the 6th, 7th and 8th prophetic verses, commencing with the preaching of the everlasting gospel and terminating with "Babylon is fallen, is fallen," and, remarking that the sack of Rome and papal degradation was an appropriate visible sign of the inward wounds inflicted on the spirit of the papacy by the sword of the gospel, claimed the recognition, which we could not withhold, that they had received an emphatic historic fulfilment, and were consequently no longer open to the construction of still belonging to the future, as insisted on by the religionists to whom we had occasion to refer.

Then we were greeted with the remarkable ratification of

a previous identification and the consequent gratifying encouragement to pursue our course with confidence, arising from the angel's loud denunciations on the worshippers of "*the beast and his image*" in the 9th, 10th, and 11th verses on the one hand; and on the other hand, Luther sounding forth similar denunciations on the adherents of the papacy, and obedient subjects of the papal head. The one we heard saying "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name;" and the other we heard saying in solemn tone, "If you do not with all your heart combat the impious government of the pope, you cannot be saved. Whoever takes pleasure in the religion and worship of the papacy will be eternally lost in the life to come." And as we heard Luther continuing to exclaim, "If we reject it, we may expect all kinds of dangers, and even the loss of life. But it is far better to run such risks in the world than to be silent. As long as I live I will warn my brethren of the sore and plague of Babylon, lest several who are with us fall back with the others into the abyss of hell," we took occasion to remark that we had thereby obtained an historical comment precisely accordant in spirit with the prophetic comment (12th verse), "Here is the patience of the saints that keep the commandments of God, and the faith of Jesus;" and accordingly we approached the 13th verse with our position well defined and apparently unassailable.

But here we were slightly disconcerted on observing the ground already occupied by an imposing array of disputants on the application of the terms "from henceforth," and the construction of the verse generally. Our guide, however, pushed us fearlessly into their midst, and unfurling the

historic flag with the motto "*Written Confession of Augsburg*" inscribed thereon in indelible letters, rebuked our wavering confidence. The power of the opposing ranks melting away, we were reminded that the doctrine of justification by faith sung by the Reformers had been connected with the "as it were a new song," sung before the throne of God by the prophetic harpers ; as also its extensive preaching, with the prophetic preaching of the everlasting gospel, and hence that a more harmonious sequence of events could be scarcely devised than that the revived sounds of the gospel should be followed by its extensive preaching, and, again, its extensive preaching by its doctrines being committed to writing. Our guide then showed that this latter result was brought about by Charles V. Being considerably perplexed by the religious disputes that convulsed his empire, and "not being able to form a clear idea of the matters in debate ; since there was no regular system as yet composed of the doctrines embraced by Luther and his followers, by which their real opinions, and the true causes of their opposition to the Roman pontiff, might be known with certainty ; and as, therefore, it was impossible, without some declaration of this nature, to examine with accuracy or to decide with equity a matter of such high importance as that which gave rise to the divisions between the votaries of Rome and the friends of the Reformation, the elector of Saxony, in compliance with instructions from the emperor, ordered Luther, and other eminent divines, to commit in writing the chief articles in their religious system, and the principal points in which they differed from the church of Rome." Then, with the talismanic flag still floating over us, our guide pointed to its motto as displaying the result of that order ; and, having shown us that the doctrines recorded in writing by the Reformers were identical in spirit with those set forth in the 13th prophetic verse, we unhesitatingly concluded, that all reasonable cause for doubt as to the construction to be placed on the prophetic text had been authoritatively removed by the record in writing of the revived gospel doctrines that appeared in the sixteenth century under the title of *The Confession of Augsburg* ; and that "*from henceforth*" contra-

dicted the hitherto received writing of, Blessed are the dead which die in the pope, by the substituted writing of, "Blessed are the dead which die in the Lord."

Our guide, then showing us a company of princes, whom he enumerated by name, solemnly leagued together as "a cloud of witnesses," under the title of Protestants and the presidency of the Elector of Saxony, for the defence of the Word of God in opposition to the teachings of the Roman church, invited us to recognise the reality of the Apocalyptic cloud and the one who sat upon it; and emphatically identifying the prophetic "sharp sickle" with the Word of God as embodied in the *Confession of Augsburg*, enforced our concluding that the demands of the 14th verse were historically satisfied. Then, after sounding forth with loud voice "the resolution of the princes to demand, through the Elector of Saxony, that the *Confession* should be read publicly," our guide conducted us into the presence of Charles V. seated on his throne, with his brother king of the Romans, the electors, princes, and the deputies of the empire, ambassadors, etc., around him, assembled in solemn Diet to hear the reading of the *Confession*, or as D'Aubigné expresses it, "to hear the new apology of resuscitated Christianity;" and having witnessed the extraordinary effect produced by the reading, we readily recognised the justice of his claim to have accurately met the prophetic requirements of the 15th verse, as also the thrusting in of "the sickle" of the 16th; and accordingly we were quite prepared to cheerfully acquiesce in his further claim, that the remaining terms of the 16th verse "and the earth was reaped" were equally satisfied by the testimony which he placed before us, that "the Archbishop Hermann, elector of Cologne, the count-palatine Frederick, Duke Erick of Brunswick Luneberg, Duke Henry of Mecklenburg, and the Dukes of Pomerania, were gained over to the truth; and Hermann sought ere long to establish it in his electorate"—That "the impression produced in other countries by *the Confession* was perhaps still greater"—That, "Charles sent copies to all the courts"—That "it was translated into French, Italian, and even into Spanish and Portuguese"—That "it circulated through all Europe"—and "thus accom-

plished what Luther had said: *Our Confession will penetrate into every court, and the sound thereof will spread through the whole earth.*" And as our informant continued to say, "It destroyed the prejudices that had been entertained, gave Europe a sounder idea of the Reformation, and prepared the most distant countries to receive the seeds of the gospel," we were impelled to exclaim emphatically, *The earth was reaped!* and all who were convinced by the doctrines set forth in the Confession were severed from Rome and gathered into the barns of the Reformation by its palladium or *sharp sickle*, the Word of God.

On approaching the 17th verse with our attention rivetted on the intensely interesting and instructive historic realisation of the metaphorical harvest, the desire to learn more of the Apocalyptic reaper appeared without hope of being gratified, on finding the prophetic narrative continued under the metaphor of a vintage, and with apparently an entire change of characters. But our guide, with an eye quickened by long and intimate acquaintance, promptly and authoritatively identified the angel of the 17th verse with the secular arm, his "*sharp sickle*," with the literal sword, and the angel from the altar with the pope; and drawing our attention to the distinctive relations prophetically pointed out as existing between those angels, expatiated with earnestness and considerable justice on the remarkable pictorial fidelity with which the relations that he had shown us to have existed between the secular arm and the popes, were thereby revealed. Then showing us the uplifted sword of the secular arm unsparingly and unceasingly bathed, at the papal bidding, in the blood of all who refused allegiance to the ghostly empire of the pope, and hence that the history of the adherents to the Confession of Augsburg was not discontinued, the Lord's words, "I am the vine, ye are the branches," were placed before us, and we instantly recognised the continuance of their Apocalyptic history also, under the vintage title of "*the vine of the earth.*" The full force of the vintage metaphor then burst upon us, and whilst our guide continued his identifications of its concomitants and accessories (which were too impres-

sive and have been too recently recorded to require further notice here), we could not withhold our admiration from the prophetic combinations which enabled us so readily to follow him, and to acknowledge that his exposition of the vintage was not only consistent, convincing, and clear, but also formed an appropriate conclusion to a prophetic series conspicuous for the harmonious sequence of events they had pointed to as their fulfilment. And although it is true that the exposition necessitated the termination of our 19th Lecture and 14th chapter, by harrowing historic pictures of heaps upon heaps of Protestant victims sacrificed in the 16th and 17th centuries upon the altar that had power over fire, and cast into the great winepress of the wrath of the papal god, yet we were also given the testimony that the blood of those victims cried from the altar with such power that from the year 1650, “the court of Rome and its creatures were laid under a considerable degree of restraint. They did not any longer dare to make war in an open and public manner upon the Protestants, since the present state of things blasted all the hopes they had fondly entertained of extinguishing the light of the Reformation, by destroying, or reducing under their ghostly yoke the princes and states that had encouraged and protected it in their territories.” And while we witnessed, at a later date, the stronghold of the tremendous crushing process exerted by the Inquisition “blown into the air and falling back to the earth a heap of ruins,” the inquisitors themselves having been first tortured by the instruments they had prepared for “the vine of the earth,” and the announcement sounded in our ears, “The Inquisition is no more,” we perceived that the blood that came out of the papal winepress was terribly avenged, and that our sorrow was turned into joy; for if we looked backward it was no longer to see bleeding victims, but to admire the constancy that had produced such results; and if we looked heavenward, with our eyes illumined by the Apocalyptic instruction we had received, it was to see those whose fate in defence of the resuscitated gospel we had been deploring, standing with their Redeemer on the Mount Sion, and “having his Father’s name written in their fore-

heads." We had also cause for congratulation that the doctrine of *justification by faith in Jesus Christ* successfully withstood the fiery trial to which it was subjected by its great adversary on its reappearance, and although not then developed in sufficient strength to destroy him, yet inflicted a blow from the effect of which he has not recovered. With regard to the future we must await the result of the prophetic disclosures not yet examined. The beast and his image continue to receive Apocalyptic distinction, and it will be well to bear in mind the identification which history and revelation have combined so conspicuously to affix and endorse. In our fourth and last volume, history will be called upon to elucidate the pouring out of the seven vials of the wrath of God. We have therefore an arduous task before us, and, perhaps the more so as it affects the age in which we live; but to hazard a conjecture as to its results would be to ignore the lessons of experience, and become manifestly unsafe and subversive of our design. Seeing, however, that an anticipative glance has been here and there cast forward in obedience to prophetic suggestions, it is fair to assume that the information we then obtained will be again brought before us in illustration of a more special prediction. Some time must elapse before this can be determined, or we can be summoned to meet over the results of the impending investigations; but the reliability of history as a clear and instructive expositor has been hitherto so conspicuous, that its future disclosures may well be awaited with patient expectation.

The historical structure, as exhibited in our first two volumes, had many claims, which we freely admitted, and which their subsequent reception has emphatically endorsed; and now we have to record our obligations for its having tenanted that structure with religious inhabitants, acquainted us with their respective origins, and passed its authoritative verdict on their several claims to Divine acceptance. While, however, extolling history, it must not be overlooked that its elucidating power is not inherent, but is imparted by the perfection of the prophetic composition. Mutually dependent upon each other to unfold their respective mys-

teries—for history without its prophetic key may be held to be just as enigmatical in regard to the purposes and overruling of the Divine mind, as its Apocalyptic counterpart without the key of history—we may look back with pleasure on the paths by which, hand in hand, they not only led us to recognise the harmony of action and spirit that underlies both the one and the other, but also placed before us evidences on religious subjects, which, in these days of rationalism, practical scepticism, and imitation of paganism, possess a value which it would be difficult to over-estimate, and which fully justify our venturing to exhort the members of the Church of Rome to examine for themselves the joint testimony of History and Revelation as to the foundations on which they are resting their religious belief. The insecurity of those foundations is, to the eye of the Apocalyptic student, clearly developed. If examination be not attended by a similar conviction, the cause of failure must be found in the insufficient capacity of history's advocate; for it is almost impossible that a long series of figurations such as we have consecutively investigated, should admit of even consistent identification with the principal historical events occurring in parallel order, without satisfactorily demonstrating the inspiration of the one, the interpretative reliability of the other, and thereby the purity of their united verdict. And as a double series of figurations have been thus identified, and the Scripture says, "In the mouth of two or three witnesses shall every word be established," we may fairly expect that the more powerful the examining intellect, the more unreserved will be the admission that "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw," when interpreted by the things that did come to pass, possesses the elements not only of the most interesting, but also of the most intensely instructive study, and the more certain will be the realisation of the promise, "Blessed is he that readeth, and they that hear

the words of this prophecy, and keep those things which are written therein."

"The grace of our Lord Jesus Christ be with you all, Amen," being the last verse of the prophetic record, we may, in the same spirit, again say, as at the conclusion of our second volume, Amen.

